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THE
LUTHERAN QUARTERLY

CONDUCTED BY

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THE LUTHERAN QUARTERLY.

OCTOBER, 1919.

ARTICLE I.

THE NATIONAL LUTHERAN COUNCIL.

BY THE GENERAL SECRETARY, LAURITZ LARSEN, D.D.

In order to comply with the request of the editor of the QUARTERLY to present a short statement of the origin and organization of the National Lutheran Council, it will be necessary to go back to the beginning of the National Lutheran Commission for Soldiers' and Sailors' Welfare. This is especially necessary because it seems that a number of people find it difficult to distinguish between these two organizations.

As soon as our country entered the great world war, many individuals and organizations of the Lutheran Church in America felt the need of doing something to keep the thousands of young Lutherans in the Army and Navy in close touch with the home Church. It was therefore natural that various organizations began to make plans for religious work among the soldiers and sailors. But it soon became evident that it would be impossible for any Board, District, Synod, or even General Body of Lutherans to do effective and efficient work independently. The need of joint action and complete co-operation on the part of the agencies of the Lutheran Church was keenly felt. Because of this, representatives of the various general bodies met in New York on the 19th of

October, 1917, to consider possible plans for complete co-operation in war work on the part of all Lutheran agencies in our country. A beginning had already been made by the organization of the Lutheran Brotherhood of America at Des Moines, Iowa, in September. Many of those who met in Holy Trinity Church, New York, in October, 1917, had never met before, and knew one another only by hearsay. No doubt there were misgivings and wonder as to what the result of the meeting might be. Certainly there must have been ardent prayer, not only on the part of those who were present, but also on the part of the many who were interested in the outcome of the meeting. The hand of God was over it all. These men, who met as comparative strangers, realized that they had met as brethren and that the call of service had come to the entire Church. The result was the National Lutheran Commission for Soldiers' and Sailors' Welfare, the first general organization to include virtually all Lutherans of America.

It is not necessary to go into details with reference to what the National Commission had to encounter of difficulties, or what, by the grace of God, it has been able to accomplish. Let it be said, however, that the Lutherans of our country gave the Commission a wonderful vote of confidence when they responded with \$1,360,000 for war work when asked to contribute \$750,000. The record of the work accomplished is evidence that the confidence was not misplaced, and it is not too much when it is said that nothing has done more to bring the various Lutherans of our land together in sympathy and understanding and to place our Church in the most favorable light before our fellow citizens.

It must be born in mind that the Commission was organized only and solely for Soldiers' and Sailors' Welfare and that all its funds were contributed for this express purpose. It was therefore impossible to expend any of these moneys for any other purpose, however deserving they might otherwise be. Still the peculiar position of the Commission as the only general Lutheran or-

ganization and as having a fine balance in its treasury, naturally brought a great many requests to its officers and Executive Committee. One of the most insistent of these requests was that of doing religious work in the government controlled or supervised new industrial centers. Requests for assistance of a varied nature came to the Commission. And then there was the question of the inevitable work of reconstruction at home and abroad after the war should have been ended. All these things helped the members of the National Lutheran Commission and other thinking men of vision in the Lutheran Church to realize that it would be absolutely necessary for the Lutheran Church in America to have some central or representative organization that could speak and act for the Church in matters that really were not within the province of any individual Synod or within their power of solution. It was therefore natural that the thought of organizing some such body as The National Lutheran Council took strong possession of the hearts and minds of many within our Church. A preliminary meeting of the presidents and one or more representatives appointed by them from the various general bodies was held at Harrisburg, July 17, 1918. After a thorough discussion of the situation with special reference to what the Commission had accomplished and could be expected to do as well as the pressing need for united action on the part of the Church, a resolution was finally adopted recommending the appointment of a committee to formulate plans for the creation of a National Committee or Council of the Lutheran Church, and that this committee be given power to call a meeting for the consideration of any plan it might determine to present. A committee was elected for this purpose.

On the 1st of August the committee met at Pittsburgh for the purpose of formulating plans for the creation of a National Lutheran Council. After a thorough discussion of the possible purposes and principle of organization, it was decided to request the presidents of all general Lutheran bodies to appoint one representative for

every 150,000 communicant members or fraction thereof in the respective bodies for a meeting to be held at Chicago for the purpose of taking final action towards the organization of the National Lutheran Council.

On the 6th of September, 1918, the meeting provided for by the Pittsburgh committee was held in Chicago. The following were represented: General Synod, General Council, Joint Synod of Ohio, Iowa Synod, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, Danish Church, and the National Lutheran Commission. A letter was read from the president of the United Synod South expressing his great interest in the meeting and regret over his inability to be present. The Synodical Conference, which had been represented at the preliminary meeting at Harrisburg, declared through a letter from the Rev. Mr. Steffens that it would be impossible for that body to enter into complete co-operation with the proposed Council. Articles of Association or Regulations governing the National Lutheran Council were adopted. The objects and purposes finally took the following form:

1. To speak for the Lutheran Church and give publicity to its utterances on all matters which require an expression of the common conviction and sentiment of the Church.
2. To be the representative of the Lutheran Church in America in its attitude toward or relation to organized bodies outside of itself.
3. To bring to the attention of the Church all such matters as require common utterance or action.
4. To further the work of recognized agencies of the Church that deal with problems arising out of war and other emergencies; to co-ordinate, harmonize, and unify their activities; and, to create new agencies to meet circumstances which require common action.
5. To co-ordinate the activities of the Church and its agencies for the solution of new problems which affect the religious life and consciousness of the people, e. g., social, economic, and educational conditions.

6. To foster true Christian loyalty to the State; and to labor for the maintenance of a right relation between Church and State as distinct, divine institutions.

7. To promote the gathering and publication of true and uniform statistical information concerning the Lutheran Church in America.

Article III on Membership reads as follows:

"The membership shall consist of representatives from every General Lutheran Body or Synod that may co-operate in the execution of its program. Each Body shall be entitled to one representative for every one hundred thousand confirmed members or one-third fraction thereof, provided, however, that every participating Body shall be entitled to at least one representative.

The term of office of each member shall be two years, but the term of the original members shall expire with the first regular meeting of the Bodies which they represent, when the members from that Body shall be subject to re-election or reappointment for a term of two years, as the Body may decide."

Dr. H. G. Stub, president of the Norwegian Lutheran Church, was elected Chairman, and the Rev. Lauritz Larsen, of the National Lutheran Commission, Secretary.

Thus the National Lutheran Council was organized. It was an emergency organization. Under normal conditions, the various synodical presidents and representatives would no doubt have felt the absolute necessity of submitting the question of the advisability of such organization to their various bodies for consideration and decision. But the insistent demands for work in industrial centers, for after war reconstruction service, as well as the absolute need of being in a position to present a united front for the Lutheran Church in America in its "attitude toward or relation to organized bodies outside of itself" caused the representative men of the various Lutheran general bodies to take the steps necessary for the formation of an organization that would enable the Church to meet these insistent demands, and if possible, solve some of the pressing problems confronting it. It was

always understood that the organization and program of the Council would be subject to the approval of its constituent bodies, and only the pressing emergency was responsible for the seeming haste in its organization.

The new organization did not waste any time before beginning its work. Immediately after the meeting of organization, the Executive Committee met and decided to open an office in Washington and place its secretary in charge of this. As secretary of the Chaplaincy Committee of the National Lutheran Commission and as representative of the National Lutheran Council, the secretary was soon brought into constant touch with the various government agencies and found that it was entirely necessary for the Church to present a united front in order to secure the rights which properly belonged to it and to counteract the insidious suspicions and unjust misunderstandings of the Lutheran Church which were in evidence in many quarters.

The demand for work of a home mission nature in the various industrial centers persisted, and the Executive Committee therefore soon determined to recommend the calling of a conference of representatives of the mission boards of the bodies represented in the Council for the purpose of considering the needs and opportunities of this work. This meeting was held in Columbus in December. It was a truly representative meeting, and its deliberations and resolutions were of far-reaching consequence. It petitioned the Council to continue the work in industrial centers until it would be possible for the respective home mission boards to undertake it. In view of the duplication and overlapping of home mission efforts on the part of the various Lutheran bodies in different sections of our country, the conference also petitioned the Council to request the presidents of the various Synods to appoint a committee to confer on doctrine and practice with a view to the co-ordination of home mission and other work. In the meantime the conference expressed the hope and desire that the mission boards of the various bodies would show one another the courtesy

of conferring before beginning mission work in the localities where some other bodies were also represented. As a result of this conference, a meeting was held in Chicago on the 11th-13th of March of representatives of eight Lutheran bodies for the purpose of discussing questions of doctrine and practice. The result was absolute agreement in all the fundamental questions of doctrine and practice under consideration and a declaration that there were no doctrinal or practical reasons in the way of complete co-operation between these various bodies.

The resolutions adopted have been submitted to the constituent bodies of the Council for approval. Should they all, as it is confidently hoped, take favorable action on these resolutions, the organization and work of the National Lutheran Council will have borne wonderful fruit of the greatest consequence for the future of American Lutheranism. This will mean that the day of jealousies and controversies is past and that a new day of constructive co-operation and mutual understanding and goodwill has dawned.

Meanwhile plans were under way for taking up the work of reconstruction in Europe, so auspiciously begun by the representatives of the National Lutheran Commission in France, and to extend this to other harassed and suffering fellow Lutherans. It was soon determined to send a commission of not more than six men to Europe to bring to the Lutherans there the greetings of the Church in America, to study ecclesiastical conditions and the particular needs of the brethren over seas, and to render such aid as possible. Five commissioners, namely, the Rev. Prof. John Alfred Morehead, M.A., D.D., president of Roanoke College, Salem, Va., the Rev. Prof. Sven G. Youngert, D.D., Ph.D., of Augustana College, Rock Island, Ill., the Rev. Gustave A. Fandrey, pastor of St. Stephen's Church, Chicago, Ill., the Rev. H. J. Schuh, of Anna, Ohio, and the Rev. George Taylor Rygh, Litt.D., of Columbia, S. C., have been in Europe for some time. Encouraging reports are already arriving as

to the work accomplished and the influence exerted, and it is the purpose of the Council and its commissioners to keep the Church constantly informed with reference to the work in Europe.

In order to carry out the program of the Council at home and abroad, it was evident that large sums of money would be required, and plans for securing the necessary funds were being considered from the very beginning of the organization. These finally culminated in the reconstruction drive which was held between February 16th and 26th, and resulted in a fund of \$605,933. Thus the Church gave the Council a vote of confidence in the same manner that it did the Commission a year before. Through the liberality of the members of the Church, it will be possible for the Council to render much relief and to carry out its program in a worthy manner.

During all this it became more and more evident that it was necessary for the Church to have an organization that would "promote the gathering and publication of true and uniform statistical" and other "incormation concerning the Lutheran Church in America." It was therefore to be expected that the Council gladly accepted the offer of the Lutheran Bureau Committee to undertake the management and support of this important agency for service and information. For a nominal sum the property, experience, name, and goodwill of the Lutheran Bureau was transferred to the Council. This organization has rendered signal service to the Church for the past five years, and especially during the war fund and reconstruction campaigns, as well as many similar and more local campaigns for funds and information. It is confidently expected that valuable results for the Lutheran Church in America will come from this branch of the work of the Council.

In connection with the reconstruction work, the distressed Lutheran Missions throughout the world have constantly been brought to the attention of the Council. It was therefore soon expressed as an opinion of the Council that the Lutheran Church of America would

make every effort to take over the support of such Lutheran foreign missions as might be in danger or in need because of the war or after war conditions, and that the Council would seek to bring such instances to the attention of its constituent bodies. Later a beginning was made by forwarding the sum of \$1800 for famine relief among the Lutherans in India. The Council also requested the Foreign Mission Boards of the various bodies represented in it to appoint representatives to meet together to study the Lutheran world mission situation, to see what emergency work is being done by the various bodies, what remains to be done, how much can be taken up by individual agencies, and also to make recommendation as to any relief work that the Council might possibly do. In accordance with this resolution representatives of the Foreign Mission Boards have met in Chicago and have commenced important work in order to save for the Church the many Lutheran missions now in distress. The possible results of this can not as yet be stated, but no doubt they will be of great importance to our Church at home and abroad.

The National Lutheran Council has now been officially approved by a number of its constituent bodies, and will no doubt receive the approval of the others when they meet. Meanwhile it is functioning as an emergency organization of the Church in full realization of its responsibilities to its constituency as well as of the vast task confronting the Church. If it may have in the future, as it has had in the past, the hearty support, goodwill, understanding, and urgent prayers of the Church, it will, by the grace of God, be a strong and vital agency for furthering the cause of the kingdom.

New York City.

ARTICLE II.

THE WORLD MOVEMENT.¹

BY DR. S. EARL TAYLOR.

The present imperative call of the world may be compressed into a single sentence: "WANTED—Somebody to go into the big brother business on an international scale."

From the time when the mother beast of the forest started out to obtain food for her young, or the hour when Cain slew his brother in the garden, there never has been a period when the doctrine of Cain has been so spread abroad in the earth as during these last few days.

You saw that remarkable article by Alfred Noyes in the *Saturday Evening Post*, where he says: "A few years ago to make the statement 'Civilization is imperiled,' would have seem fantastic to the majority of level-headed men and women. To-day it is the expression of a constant thought that troubles all of us. It is the most fully poised members of the community who are most anxious. Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization."

And he says further: "Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness, and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice. It is hardly too much to say that if Great Britain should lapse into disorder for one weak moment the whole future of civilization would depend on one country, and one alone—the United States of America."

In a time like this I am comforted as I think of a picture that shows the cross, or the orb surmounted by the

¹ The following striking address, delivered by Dr. Taylor at the Pastors' Conference, Pittsburgh, Pa., April 23, 1919, is here reprinted because of its concrete presentation of the world situation.

cross, in one of the museums in India. This, as you remember, stood on one of the churches and was made the target of the mutineers as they tried to destroy the cross and bring it to the ground, but the cross stood at the end. I was reminded of the poem that came out of this recent darkness:

His church a blackened ruin—scarce one stone
Left on another. Yet, untouched alone,
The cross still stands!

His shrines o'erthrown, His altars desecrate,
His priests the victims of a pagan hate,
The cross still stands!

'Mid all the horrors of the reddened waste,
The thund'rous nights, the dark and dreadful days,
The cross still stands!

Faith folds her wings, and hope at times grows dim,
The world goes wandering away from Him,
His cross still stands!

And it is the hope of the world in this hour. Statesmen are beginning to see it. Col. House said: "There can be no permanent peace unless the churches can Christianize international relationships." This is the meaning of the unrest in Europe.

General Byng, in the dark days over there, said to Bishop McConnell, as he faced the enemy: "What is giving me concern is the task before the Church of God." His reliance was not on the ranks in front of him, but on the church at home, as he declared: "I trust that you will go back to your own country and go to your own people, and in every way that you can urge upon them that in the days, the terrible days ahead of us, the days after the war, the church shall fail not."

And our President said the great words: "Religion is the only force in the world that I have ever heard of that

does actually transform the life, and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

Also Henry Watterson, of whom you would scarcely expect it, uttered almost the deepest thing that has been said: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the idea of democracy is the religion of Christ and Him crucified, the bed rock of civilization."

Recently Dr. Campbell White flung off this sentence: "Christ or chaos for the world is the question for the Christian army to answer to-day."

Now, is that putting it too strongly? What has made democracy safe in America? The Christian home, the open Bible, the free church—in a word, the foundations of intelligence and morality laid deep by our Pilgrim and Puritan forefathers. If democracy has been made great and strong with us by these elements of our civilization, what about the other nations of the earth? Nearly a billion people, almost two thirds of the population of the globe, have never heard of Christ! That means that they stand entirely apart from the whole range of influences associated with Christianity; that they lack the sense of the value of personality and human rights which works so mightily as an incentive to progress.

And the nations are telling us about it. The dead formalism of the Far East will not hold the educated classes to-day. One of the great men of China who passed through this country on his way to Paris said to one of the men in this audience: "You have taken away from us our idols and our temples and destroyed our faith in Buddhism and Confucianism. Responsibility rests on you to give us a positive substitute, which we must have now to avoid chaos."

And mighty Russia, so vast in size that we cannot comprehend it, sends out this cry: "Russia wants books, not

bayonets. Russia needs teachers, not soldiers. Send us farm machinery, not machine guns. And give us help for the four million orphans of our country. Send us men and women to work with us, to live with us in the villages as well as in the cities, to teach us how to be free and to use freedom wisely."

Then there is Mexico. I wish I had the time to show you the pictures that I took of that sorely disturbed land as I went down there a little while ago, finding in the eight hundred miles from Laredo to Mexico City not a railway station standing for the whole distance excepting in one of the cities that we passed. Four out of five people in Mexico cannot read the Bible. The very name of God is unknown to one fifth of the population, yet we say the open Bible, the free church, the Christian home, the free school have been our foundation.

Mr. Inman has said: "The first six months of the Mexican border patrol cost the United States government more than enough to build and maintain for ten years a fully equipped college, hospital, social settlement, and church in every town of over four thousand people in the republic of Mexico." The Christian world should provide an endowment of \$750,000 for the public school in each of these same towns. Interest at six per cent. on one such endowment, would be more than the Mexican government has ever spent in any one year on education.

I saw in Mexico a better way. I saw one Mexican school, which had been developed by one lone American girl, with the native helpers that she was able to raise up and with the help of Almighty God, and I said as I looked into the faces of the children in that Christian school: "If we could extend that sort of thing, we could make border patrol unnecessary in ten years in Mexico." This school had literally transformed the city in which it was founded and its whole attitude towards the United States and especially toward our form of Christianity. If you can raise up a greater monument than that I should be glad to see it.

Now, as showing the very strange intermingling of our

home and foreign problems, let us look on our side of the border. The Mexicans are coming across rapidly. Streams of immigration are going to California, up into Arizona and New Mexico, up around the Great Lakes and over into Pennsylvania. What are we doing for these people on this side of the border? In Los Angeles they made a study of the type that Dr. Diffendorfer has described, showing conditions of the place and surroundings. Then, to make it vivid, they charted it, using a chart which illustrates Christ's words: "For I was a stranger, naked, sick, in prison, and ye visited me."

Now, the Christian forces are trying to do something for these people. There was a little church down there, one of the two hundred and fifty wooden buildings that was formerly put up for that type of work. But, when they had surveyed the community, they laid out a great institutional church to handle the Mexican problem in that part of the city—a finely equipped modern institution to cope with a vital situation.

And then, as if that were not enough, they went out in the country and planned a splendid institution for training the boys how to use their hands and how to go back as useful citizens, if they do go back to their own country. That is what the Interchurch World Movement, extended on a large scale, might mean to large sections of our home mission field in America.

But I go on to other lands. Some great continents I shall not touch. We will not touch Africa tonight, but will take South America, made up of these republics near to us and most vitally related to us—a country so vast that we cannot comprehend its size. If we spread the map of Brazil over the United States, we get an idea of the bulk of that country geographically.

But what about the people? What are they doing? Bishop Oldham said to me before he went back on his last trip: "The intellectuals of South America have utterly turned away from all knowledge of and desire for companionship with God. He is not in their vocabulary. They hold a position simply agnostic and openly infidel.

Search their ranks through and you will not find a single professor who owns allegiance to the idea of God."

Let us go over to Eastern Asia, to beautiful Japan. It is with a sense of pleasure that we visit the people and travel through their dainty land. They are lovely folk. It is true, there is the militaristic crowd that is just a little bit offensive to some of us these days, but the great heart and body of the people are very, very fine in the charming world of Japan.

Just for the moment let us follow the season of the flowers in Japan. They have the cherry blossoms that some of us may have seen; and the azaleas, and the iris. The Japanese know how to grow iris as no other nation on earth knows how. And what a charm they impart to the wistaria, growing it over the trellises and letting the great fronds hang down as we never seem to know how to do in this country. Then we see there the one perfect mountain cone on the earth, beautiful Fujiyama. It is a beautiful land; but what about its religious life?

A little white square in the center of a map of the island empire would represent the Christian population. A larger red area would show those who are, perhaps, in reach of the Word of God, and the vast bulk in black would represent the untouched population. Japan has failed at the point of her greatest success, namely, her educational system, because of the complete separation of education and religion. To-day 90 per cent. of the graduates of the government colleges in Japan are frankly without religious faith. They are the future prime ministers, cabinet ministers, governors, principals and professors of colleges, doctors, lawyers, and other leaders of Japan. What kind of a Japan can these men be expected to make?

The great factory system shows modern industrialism unmodified by Christian influences in a sufficiently large degree. Dr. Speer brought a terrible revelation when he came back from his trip and said: "I have seen the life blood of women and children ground out by the wheels of a Western system not modified by Christianity." It

seemed a strong statement, but we read Dr. Sidney L. Gulick's figures:

"A large proportion of the 3,000,000 unmarried women in Japan are engaged in some form of industrial work. In factories alone there are 700,000. Ten to 30 per cent. are under ten years of age. Of the girls who leave home for factory work, six out of ten never return; twenty-three in every hundred of those who do come back die within a year. Fifty per cent. of the deaths are from tuberculosis.

"Is Japan a menace? Only in the sense that America and Europe are a menace in so far as they are not Christian. A Christianized Japan would be a mighty force for righteousness and peace in the Far Eastern world."

Take China with her 330,000,000 people, equaling in population all of Russia and Germany and Austria and Bulgaria, Greece, Denmark, Holland, Norway, Sweden, Great Britain, France, and Italy. A mighty land is China! To-day we have the opportunity; tomorrow will be too late. There is no use blinking the facts.

Twenty-five years ago the missionaries in Japan called aloud to the churches, saying that Japan's redemption was possible at that time, that the opportunity would pass in a year, and the church must act quickly. We all know the facts. The Church did not respond, and the Christian harvest in Japan has been postponed for at least fifty years, possibly a century. China is better prepared to-day than Japan was twenty-five years ago.

"Once more in the providence of God, America has the opportunity to show the world that she was born to serve mankind," declares President Wilson. America has moved out of its old isolation into the realm of world affairs. The program of the Church must match the policy of the nation if the Church is to continue as a world force.

Dr. Mott said, at Wallace Lodge, a little while ago to the Committee of a Hundred of this movement: "A practical plan of co-operation, entered into intelligently by the leaders of the aggressive forces of Protestantism and

adhered to loyally without compromise or sacrificing a single vital principle, would make possible the easy world-wide occupation by pure Christianity of all those fields that now concern us. In fact, I see no reason why five years should pass without our having in position, in every dominant place, the gospel agents and the gospel agencies on both side of the sea in sufficient strength and working with sufficient precision to bring the victory well within our sight and within our day."

Now, if that be true, God pity the Church that stands in the way of a program like this!

Let us face the opportunities that are before us. I could not speak to this audience of a more difficult problem than that of dealing with the Negroes of our country. I do not know a more difficult home missionary problem to solve.

Their illiteracy has been reduced from 90 per cent. to 30 per cent. They own 30,000,000 acres of farm lands. They own farm property worth \$500,000,000. The total property held by them is valued at \$700,000,000. They cultivate two-thirds of the land in the South. There are 50,000 Negroes in professional service. There are 25,000 Negroes in government positions. They print 400 newspapers and periodicals. They own and control 100 insurance companies and 64 banks. They do a \$30,000,000 business in their banks. Their exodus is sending its powerful streams to the North—to Chicago, to Detroit, to our great cities. What is happening? The volume of it is tremendous. Two hundred and fifty thousand workmen, three quarters of a million individuals located in a new environment. This is a fresh problem that has come to our America in the last few months. So many of them are coming up, there are so many great evangelistic opportunities, that in Philadelphia they go outside the Church to one of these great tent meetings and have their evangelistic services.

It would inspire you to see one of their great churches in the North where a magnificent piece of work is being done under superb leadership. There is a great unreach-

ed task in Philadelphia. In one of these churches the contrast is alarming between the space for the Sunday School and the actual school, with its enrollment of 3,800. The church seating capacity is 1,000 and its membership 3,300!

Now, this is their plea, and it seems to me to be a reasonable one: "WANTED—Churches in which to worship; decent houses in which to live; fair chances at an honest living; good schools to educate our children; equal protection to our lives, liberty, and property." They are entitled to it!

Why not go on and occupy a field like that? Or, turning to the other side of the earth and the opportunities that stretch before us, it is an axiom that where the people rule they must be fitted to rule. Education or chaos is the only alternative in a democracy. One half of the population of the globe can neither read nor write. By far the largest portion of that percentage is found in non-Christian lands. Ninety-four per cent. of the population of India are illiterate as against 7.3 per cent. in the United States. In China the percentage of illiterates is even larger. Latin America ranges from 40 per cent. to 80 per cent.; Moslem lands, 75 per cent. to 80 per cent.; in pagan Africa, apart from missionary stations, the people do not even know that writing has been invented!

Everywhere you go there is the mother and the child, and the pity of it all is that the child is like unto the mother. But the transformation among the children is amazing.

Everywhere there are the little tots just like our children! If you clean them up a bit they are as sweet and precious as ours. One of our missionaries picked up a little child, a little girl thrown out by her parents to die, and she is one of the brightest jewels of a beautiful home. We are gathering the children up by the armfuls, as if there were no limit to our capacity. They are ready to come, they are entrusted to us by their parents, and are just as natural as we are. I was over in North Africa, and every one of the little girls under our care there rep-

resents a terrific legal and moral battle, before she can be brought under Christian influences by our missionary staff. As I gathered them about me taking their pictures, I found they were just as human, just as amusing and delightful as our own groups of schoolgirls would be.

The missionaries are dealing with many problems, and the progress is amazing. Not all the schools of mission lands are great, for they have their crude beginnings, as when Bishop Lambert went out into the heart of Africa, and put down a post and said: "Let there be a school here," and there one saw the beginning of a school. Presently these schools grow. I was down in South America in towns you never heard of, where there are no American missionaries, and saw school after school in the pioneer stages. On the other hand one may take a great school like Peking University and the secondary and primary schools that feed into it. One sees the enormous impact these larger institutions of education and especially the union schools in mission fields are making. Such examples could be multiplied throughout China.

Now, with such opportunities before us, God knows the work can go forward if the Church will rise to do what it is being called to do. Again we have the days of small things out under the open sky with the native people in the heart of Africa gathered around the missionary as he opens the book and preaches the word, and then presently a devout, believing congregation with still no place to worship, and the work grows and grows mightily. Then there are the small congregations in Roman Catholic lands like South America and Mexico, where the dear people come down the road two or three miles to meet you when you visit them. I went away back in Uruguay to the heart of it as far as the railroad would carry me, and then as far as the stage would carry me, and away back there I found a Christian congregation.

In Korea we find these great audiences that we have been reading about in that strangely afflicted land. How our hearts and our prayers ought to go out to Korea at this time!

After a time, in most of the mission fields, large congregations are gathered, made up in part from the Sunday Schools, the day schools, the university students, the adherents, and new people who are becoming interested.

Now, with that work on in the mission field, I think Dr. Mott is absolutely right when he says that we can furnish the agents and the agencies. We are regimenting the forces by which the gospel of Christ can be made known the earth around if we will unite our forces. And, back of the first enlistments of native workers we are building up a superbly trained, splendidly developed Christian ministry.

Beyond all question the Church of Christ is incomparably the most powerful organization that we know anything about in the world. And yet a fair study of its latent resources and unused power would probably compel us to conclude that, of all the great organizations in the world, the Church is developed to the smallest percentage of its capacity.

That is putting it strongly. I think we could show a more satisfactory result if we could reveal the prayer life of the Church or the evangelistic life of the Church in relative proportion to its capacity, but let us take the Church's financial response to the world's need. I take my own church because it wouldn't be polite for me to take yours.

It took us eleven days to give one cent to the Board of Foreign Missions, thirteen days to give a cent to home missions, two months and twenty-four days to give a penny to the Freedman's Aid Society, three months and three-tenths days to give a penny to Sunday Schools, nine months and six days to give a cent to the American Bible Society. And then somebody showed that if we gave a postage stamp a week in the days when a postage stamp cost two cents, it would increase our offerings a million dollars. A penny a day would make an increase of \$10,000,000; a dime a week, \$15,000,000; a half dollar a month (the price of a very cheap meal these days), \$18,000,000.

In my own church, after fifty years of missionary organization and development, the per capita offerings for missions, foreign and home, from both Church and Sunday School, including the work of church extension, special gifts, and city missions, are actually less than the per capita for missions fifty years ago, and yet the wealth of the nation has increased from \$7,000,000,000 to \$25,000,000,000 in that period of time, the per capita wealth of the nation jumping from \$500 per capita to \$2,500 in that same period.

Now, here is one of the difficulties. I shall show two or three. A church, free of debt, well located, with a good building, good parsonage, fine Sunday School, its membership divided into sixteen groups using the approved financial blanks, the every member canvass, the duplex envelope, and paying the seventh highest per capita offering in the district, has the following record: 102 give nothing; 31, one cent a week; 57, two cents a week; 58, two and one-half cents a week.

Here is another fundamental difficulty. The total number of rural churches in Ohio is 6,642; yet only 601 have more than 200 members each; 4,529 have less than 101 members each; 3,641 have less than 76 members each; 2,425 have less than 51 members each.

Then there is what might be called ministerial vivisection, where a minister seeks to divide up his preaching and pastoral work among two, three, or even four churches. The survey of nineteen counties in Ohio reveals that of the churches to which pastors give undivided service 60 per cent. show an increase in members; where pastors care for two churches each, 39 per cent. of the churches show an increase; of the churches under those ministers who are attempting to serve three churches each, only 35 per cent. show an increase; and the churches where pastors are compelled to extend their work to four churches each, drop as low as 26 per cent. for those showing an increase.

The war cost the world \$450,000,000,000—\$7.41 per second since Christ was born! That stupendous sum

equals seven hundred and twenty-one dollars and twenty-five cents for every living human being! Interest charges at four per cent. for one hour exceed the total foreign gifts of America for 1918. No wonder the commander of the British fleet, who received the surrender of the German fleet, said: "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the State has put into this World War could be thrown into the cause of the kingdom and of the eternal verities, the world would soon be won."

Dr Pinson has said a tremendous thing: "We have been singing, 'Like a mighty army moves the Church of God.' Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities overnight, takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face cannon. Men go singing by the million 'To the Red Rampart's Slippery Edge.' If we dare sing like that we must set an undreamed-of standard of loyalty to the Prince of Peace. We have not been marching, we have been marking time."

But a new day is upon us. One of the outstanding new signs of the times is a great total benevolent budget for the first year of \$13,000,000 by one denomination. The united budget of the eight national organizations of the Northern Baptist Convention having a total excess over last year of two million dollars shows that the Church is beginning to be led out to great things.

Some of the Centenary askings of the Board of Foreign Missions of my own church total for foreign missions alone forty million dollars. I would like to show you a home missionary budget that you will be having now in your own communions and interdenominationally if this work goes forward. It is an education in itself to scan a budget built upon this new pattern.

There's a new day coming. Surprising results have

already been achieved in the Methodist Centenary in advance of the drive. We are hearing most cheering reports from all over the United States now, North and South, as churches really measure up to the great new day and the great new task.

The Interchurch World Movement was organized for purposes of co-operation, not union. It is a grouping of missionary, educational, and philanthropic organizations within the several communions or denominations and of allied interdenominational agencies. It is not a combination of ecclesiastical bodies; it has not been proposed that any organization shall merge with any other, give up any of its distinctive features, or surrender any of its rights. But "if we walk in the light, as He is in the light, we shall have fellowship one with another."

It is a work that must be undertaken in no narrow or selfish sectarian spirit. It cannot be a piece of denominational propaganda. It must be a sincere effort of a united Church if it is to make its full contribution to the Christian welfare and the happiness of a new world. Now, do we need a movement of this kind?

The government took a religious census in 1916 and found there are about 190 Protestant denominations in the United States. Out in Los Angeles they had the Church of God; and they had a quarrel, and some withdrew and formed the True Church of God; and then they had a scrap, and some made up the Only True Church of God. We have had these divisions all through the years, and the result is seen in 201 denominations, all told, in our country.

There are 114 denominational foreign missionary societies in the United States and Canada and a total of 377 for the world.

"The time has now come," said Mr. Noyes, "for the combined forces of Christianity to reassert their divine creed and bring healing to a wounded world. May all the power and idealism of the great republic move behind this new crusade and lift its glorious symbol to complete victory again." This is an Englishman speaking.

"Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." Oh, America, see your position! Facing, on the one hand, Europe and Africa; on the other hand, Asia and the islands of the sea. President Wilson has given us this great word: "The swing of our destiny has at last become as wide as the horizon." And the Interchurch World Movement sounds out the watchword: "The Christian crusade for world democracy to make democracy safe for the world. We can do it if we will."

ARTICLE III.

THE PRESENT TASK OF THE THEOLOGICAL STUDENT.¹

BY PROFESSOR H. C. ALLEMAN, D.D.

The Great War is over. The Peace Treaty has been signed. That colossal conflict, with its toll of 10,000,000 lives and 25,000,000 casualties, is now a matter of history. Sitting in the ashes of this gigantic catastrophe the world is making an inventory of its resources and is seeking to gather together again the threads of its interrupted career. All departments of life suffered, but none suffered more than education. Our schools were emptied of their boys or had their campuses turned into drill-camps. A year ago we assembled here for the pursuit of our theological studies with ill-concealed impatience. The bugle of the camp was daily sounding in our ears, the uniform of the army met us on every highway. Some of our student body had gone into the service, others were awaiting their summons, while those of us who remained with difficulty centered our attention upon a curriculum of theological subjects. We seemed out of joint with the times and chafed at the reins, that while almost every other pursuit had been called to do its part in the wonderful mobilization whereby the nation was winning the war, we, along with similar groups, were exempt because we seemed to have nothing that the nation could use. Our life seemed remote and superfluous, and we were frankly unhappy.

With what mind do we return to our books to-day? Are they open at the self-same place? Is our task just what it was before the war? Has the war changed nothing for us? Does the return of our comrades as veterans of the great conflict give us a different thought of our

¹ An address delivered at the opening of the Ninety-fourth year of the Theological Seminary, Gettysburg, Pa., Sept. 17, 1917.

task? Does the fact that one of them lies sleeping in the poppy fields of France mean nothing more than one student less?

In a memorable argument for the resurrection of the dead St. Paul asks his Corinthian readers, "What shall they do who are baptized for the dead?" There were in Corinth and perhaps elsewhere those who were practicing such a custom. Just what the facts in the case were we do not know. St. Paul was using an argument which was valid for his readers, but, in a literal sense, is lost on us. Yet there is a larger application of his words in the realm of spiritual experience. We take our cue from the apostle himself. He belonged to the second generation of the Christian Church. He had not, except in vision, seen the Saviour's face. But he is resolved that his generation shall be worthy of the first. How? By every man who shared his faith seeing to it that he is baptized for the dead. Stephen is dead—and others like him. The first martyrs have won their crowns. Paul is resolved that they shall not have died in vain. He will be baptized with the faith, the enthusiasm and the dying triumph of Stephen.

Can we spend this hour more profitably than by taking account of our task in the light of the great sacrifice for the cause of humanity by the youth of the land who went to the war, so many of them not to return? May it not be that we are baptized for these heroes to a new conception of our task? I venture to suggest that we are, and I specify

I. *We are baptized for them to a new appreciation of spiritual values in life.* At the outbreak of the war our age was fast becoming petrified in materialism. The development of our material resources was our main pursuit, the enjoyment of material comfort was our passion, the amelioration of our human lot was our gospel. Education was almost completely subsidized by science. The cultural studies in the college curriculum were subordinated to utilitarian courses. Physical results were the passion of the hour. Even religion tended to contract

itself into a social welfare program. A prophet of our times, contrasting a bundle of letters of contemporary correspondence with those of his ancestors, remarked of the former: "Their great concern is with material things—diet, dress, details of operations, the fluctuations of the stock market, and the like. There is much about reform, suffrage, the fighting of the political ring, measures for the physical betterment of factory operatives. There are many wrongs to right, for the most part centering in the body; but, in spite of my sympathy with each measure, I feel a great sense of lack. The horizon is too near, the sky comes down like a brass bowl over our heads..... There is a superficial material optimism which ignores the greatest need..... We have lost eternity and we mean to make time pay to the utmost." So one could write of the life of the nation at the outbreak of the great war. The state of soul in university and government circles in Great Britain was photographed by Stephen McKenna in his story "Sonia." The neurotic mind which had followed the long-drawn-out, hectic carnival in celebration of the coronation of George V. is vividly pictured. The formal social functions, though marked by old Roman extravagance of expenditure and recklessness, failed to satisfy a sated society, which now resorted to the orgies of the dance halls with their continental names and their continental abandon. The foreign social exploiter, with nothing to commend him but his money and his ambition, by the sufferance of a jaded and effete nobility, climbed to dominance and a title. It would seem as if London had cast aside every scruple and every conviction for sensuous enjoyment. Then came the challenge of the war, and the youth of the land saw on the chess-board of the nations what their elders had failed to see on the chess-board of the State, and over night the universities and the schools emptied themselves, and, while their fathers and mothers were still dancing and muck-raking, they crossed the Channel and threw themselves athwart the path of the Dragon, and St. George was incarnate again. The same was true of America.

Books like Wm. Allen White's "In the Heart of a Fool" lifted the curtain upon the sordid and semi-pagan life of our cities. But our boys heard the call that came from across the sea, cast to the winds inherited ease and coveted opportunity and asked only for the mantle of a Galihad. In them the days of the prophet Joel had realization again, "Your young men shall see visions." Even before the nation could shake itself free from the sloth of material prosperity, before the scales had fallen from the eyes of their fathers, they were gone. They had enlisted in the great cause. And the trench letters which were scattered over the world like the leaves of a tempest-tossed tree tell of a new Pentecost. The letters of the young soldiers of France and Britain are matched by those of our own American boys. A high purpose breathes through them, kindled by the Divine Flame. The bulk of this war-autobiography is still expanding but the purport of it is the same, to wit: "A man's life consisteth not in the abundance of the things which he possesseth," "What should a man be profited if he gain the whole world and lose his own soul?" We are baptized for these heroes to a new appreciation of spiritual values.

II. *We are baptized also to a new consciousness of eternal life.* Before the war it might have been said of the great mass of our people that they were at least indifferent to the life beyond the present horizon. Sermons on the future life were a precarious venture, while books on immortality met with a lukewarm reception. But in addition to the compelling force of their idealism these young heroes have shared in "the beatific vision." They went to their baptism of death with a bearing which has a peculiar illumination. It is without fear. This is the highest proof that a man can give that his soul is more enduring than his body; and exhibited so often at the moment of passing through the veil it creates a presumption of some strange reassurance from the great beyond. This perception of a great and joyous adventure "is implicit," says Miss Kirkland, "in that beautiful phrase of

soldier slang, 'Going West.' " "Going West has always spelled adventure and hope." It is in significant contrast with the attitude of men who have lost all hope of life beyond the present. It not infrequently happens on battlefields, in earthquakes, in shipwrecks that men, in the face of death, counting life a failure in that it has not prepared them for this crisis, leaving them without hope of the future, either commit suicide or drink to intoxication, that they may die like natural brute-beasts, made to be taken and destroyed. Some sixty years ago "The Central America," having sailed away from San Francisco when gold mining was at its height, foundered at sea. A few survivors were picked up by the crew of a passing vessel. These survivors told a strange tale. The sailors, when all hope was gone, bursting open the spirit stores, had rushed to drink and to die. The vessel had on board many successful gold-diggers. Of these, some in their despair flung their gold wildly about the deck, and some as wildly scrambled for it. Some were paralyzed with remorse and others were mad with fear. The point is, none of them, having lived a sordid life and having bartered everything for gold, had a soul-anchor in the hour of death. How like them the men of our generation have been, this hurrying, nervous generation, feverishly active—annihilating space and time in its haste to its goal. Back of all our mad haste does there not lurk something more than a desire to excel? Does it not register a loss of conviction that there is anything better than this present world? How we are rebuked by the bearing of our boys at the front! How calmly they advanced to the rim of the crater of death! The conviction of immortality beamed in their faces! The laconic words of Donald Hankey might have been spoken by the personified army, "If wounded, Blighty. If killed, the Resurrection." But, one objects, these are not proofs of immortality. No, there is only one *proof* of immortality, the resurrection of Jesus Christ from the dead. But the belief in immortality is the religious, sustaining interpretation of life, which comes to a man when he calmly looks into the face

of Eternity. This sustaining faith of our soldiers, face to face with death, is a denial of all the old materialism which had well-nigh submerged us. Are we not baptized for them to a new proclamation of the life immortal, to a new consciousness of God's unending day?

III. *We are baptized also to a new thought of God.*

"There are things," says Bergson, "that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find, but it will never seek them." In the great crisis of life we pierce the fog and by intuition get what reason cannot give.

Our age has not been without its thoughts of God, but they were incidental and not vital. Of the making of books on religion there has been no end, but few of them have given us a vision of God. Our interests were scientific and our apologetics reflected our pragmatic mood. The phenomena of religion were minutely investigated and patiently cataloged, but their Source was neglected. Our specialists have skillfully assembled the material of religious experience, but their use of it has been inadequate. Even in religious circles how few have spoken with the voice of authority. We have developed a clever criticism of sources, but our worship is still largely second-hand. Our religion has lacked the drive of a great need. But the war supplied that. "After a few months' experience of conditions out here," wrote an officer at the front, "I think a good many people have come to the conclusion that there is only one thing worth living for, only one thing worth thinking about—and that is God." That testimony could be indefinitely multiplied. "Only one thing worth thinking about—and that is God." One thing worth thinking about in a great need that swept men far beyond human help.

Chaplains and Christian workers testify to the new significance which the crucifix had even for non-Catholics and the eagerness with which the men at the front sought the sacrament. To say that the war revealed it as our supreme need to think of God in terms of Jesus Christ and his cross is to utter a commonplace we should almost

hesitate to phrase had not the war also revealed the fact that it had never been really accepted by the Christian people of our generation. I think that the criticism of an English writer does not go beyond the mark when she says that the generation of her countrymen who faced the war was theistic (if not merely deistic) but scarcely Christian. There was a God—a spirit beyond the stars, a being who had made the world and set it going, but who, on the whole, did not intrude in the affairs of men. This is Paley's Almighty Watchmaker who appeared in the books of theism and many a class-room of the XIX. century. But, except under the expansive power of the great poets, he did not get into our life. It was Wordsworth who brought the deistic God of Locke down from his heaven to the England of moor and fen, and it was Browning and Tennyson who translated our theistic formulas into the ringing note of faith. So, when the war overtook us—and this was more particularly true of Great Britain, where the suffering was greater—and men began to cry out against a God who permitted such a hell of cruelty and slaughter, what was it that steadied our faith? Again it was the poets who galvanized our theism into life—not alone the Alan Seegers, the Rupert Brookes and the Joyce Kilmers, but all the boys at the front who followed the blood-red banner of the Son of God in the vision of His kingdom. "I did not lose my arm," said a young veteran who was commiserated, "I gave it." The boys at the front learned to think of God in terms of life, in terms of the Cross—and the message of the Cross is, "He saved others, himself he cannot save." It is the same Cross which was to the Greeks foolishness, and to the Jews a stumbling-block. "Christ is a conqueror," says Dora Greenwell, "whose victories have always been won through loss. His battle-flag, like that of Sigurd, while it has insured triumph to those who have followed it has brought destruction to him who carried it." The Cross is the banner of the militant God fighting sin to the death. It is not a fetish, it is a banner. Against the madness of the world God matched His Son. It was the

price of victory, and so, we say it reverently, He paid the price. It was the Cross that put light into the eyes of the boys at the front, climbing their Golgotha. We are baptized for our hero dead to a new thought of God, the God of the Cross, who gave Himself in a love that risks all for human redemption, who has marked out a path of victory with the footprints of sacrifice, and who can use us only when we are able to drink of His cup and be baptized with His baptism.

IV. *We are baptized also to a new appreciation of the Word of God.* The war has shattered many idols. One of them is the idol of scientific efficiency. At awful cost to the world, but worth it all, has been the pricking of this scientific conceit. It was "made in Germany." When, in 1907, the German Kaiser, as a part of the mobilization of the resources of his empire, by imperial edict, placed the *realschulen* on a par with the *gymnasia* as *vorschulen* for university courses, the choice was made for Germany of things against ideas and our educational curricula were led captive to scientific arrogance. The issue of the war is significant for education. "The world has shaken off its scientific prepossession," says Prof. Montgomery, "and has denied on the field of battle that humanity is merely a scientific specimen, to be studied, experimented upon and exploited by professors, diplomats and spies." We might substitute "the Bible" for "humanity" in the statement. Biblical study for the past fifty years has been largely laboratory work. An illustration in point is the last volume of the Cambridge Bible—the long-awaited commentary on "Deuteronomy" by Principal Sir George Adam Smith. It is a book of nearly 400 pages of Critical discussion, but of spiritual uplift there is nothing. Awhile ago one wrote, "Nothing could be of more evil omen for the future of the Church than the existence of a large body of critical work that has not passed from the scholar's workshop into the very fibre of the exegete, the expositor and the preacher." Unless critical scholarship soon makes that joint the world will leave it severely alone; its vindication is long

overdue. Philology, criticism, history of religion are necessary introductions to the study of the Bible and valuable though independent by-products but they can never replace the higher introduction which leads to the heart of the Book. It cannot be said that Higher Criticism has contributed much to a reconstruction of the Bible as a book of history and life. The best interpreters of the Book are those who have used it as it was designed to be used—as a book of religion. The Bible—and particularly the New Testament—came to its own in the camp and in the trenches. It was read there in the light for which it was given—the light of eternity. We who have lingered by the scales and retorts of the Bible laboratory are baptized for those heroes of the battle-front to a new appreciation of the word of life. The world does not care for the Bible as the pursuit of the ingenious mind, but it wants to know whether it is fitted for the great crises of life and history. If we cannot show that then our candlestick will be taken out of its place.

V. *Once more, we are baptized for these war-heroes to the unfinished task of human redemption.* What has been the goal of their splendid sacrifice? The biography of many, if not most, of them can be gathered up in a phrase which will live as long as the story of the war, "*Carry on.*" Young Edwin Abbey wrote to his mother: "If we stop and think for a moment of the terror and misery that have been wrought, and we know that this can be spared the future generations if we press on to the finish, how little one life seems to give. I do not think of death, or expect it, but I am not afraid of it and will gladly give my life if it is asked." On a soldier's grave in France are the words, "For your to-morrow they gave their to-day." They laid their lives on the altar of the world-crusade for freedom. Who follows in their train in these blood-bought days of peace if not the prophet of the kingdom of God? A war-time writer from Australia finds the key-note of the war-message in Lincoln's Gettysburg speech, "Let us here highly resolve that these dead shall not have died in vain." They have made safe

the way—shall we not walk in it? Was a higher motive ever offered the calling we espouse since Calvary's dread hour? Are we not baptized for our hero-dead to the unfinished work of world-redemption? Does not the call come to us from the cross-crowned graves of France, "Carry on?" Carry on the work for which they made their great sacrifice, that the world may be a freemen's home! And does not the call come to us anew from the cross-crowned hill of Calvary, "Carry one?" Carry on the work of world-redemption, that the kingdoms of this world may become the kingdom of our Lord Jesus Christ.

Gettysburg, Pa.

ARTICLE IV.

PROHIBITION AND THE AMENDMENT.

BY HOMER W. TOPE, D.D.

Among all the tales of Greek mythology none is more ancient and none more prophetic of modern life than that of the Argonauts, that little band of adventurous heroes in search of the Golden Fleece, led by Jason. They sailed over strange seas and invaded unheard-of lands. Kings lost their crowns, and thrones of tyrants toppled before these paladins of ancient times. And at length they came to the land of the Golden Fleece whose king promised the marvelous trophy to Jason on condition that the latter sow the teeth of the dragon. The king's daughter helps Jason overcome the dragon. The Fleece is in his possession; the dragon's teeth are sown and up come a living host of warriors.

And what a magnificent fight there is, in which Jason and his heroes participate, until final victory crowning the latter's arms, he leads the remaining warriors forth as a host and builds a great city and empire.

And there in the old time legend is the history of the American Spirit in its great search for the supreme good for man during the century or so of its history; starting in the primeval forest the foundations of a great commonwealth; pushing the work westward with the progress of the years; welcoming to our shores the downtrodden and oppressed of every land; tossing tyrant's crowns to the ground and toppling thrones into the dust of chaos; slaying the dragons that hinder the rights of man, and sowing the dragon teeth of an alien population only to lead forth their heroic progeny as an unconquerable army of American heroes to build the city of character, liberty and national integrity—the real Golden Fleece and humanly speaking the most precious thing in modern civilization. There is nothing more glorious in the annals of man than the story of American liberty. The world was

long coming to the concept. The patriotism of Greece was the patriotism of the aristocrat; that of Rome, as that of Germany, the patriotism of the strong man fully armed—the superman—with his doctrine of “might makes right”; that of the Venetian republic, the patriotism of commerce and greed; that of America is built upon human brotherhood, that right makes might, that every man on God’s green earth should have the chance of development for happiness and righteousness.

And when the alien enemy which had enthralled the colonies was defeated in the American Revolution our fathers of the republic, gathered together with a splendid purpose embodying in confederation, form the federated states of a great nation. But it was not for this they had fought—a union of states. It was for the “right of man.” To preserve individual liberties they formed the great constitution of America. It was no longer, “We the States” but “We the People.” And though some of the old conceptions of worn out systems were observed such as the electoral college to decide upon the people’s choice and the election of federal senators by states, by amendment after amendment the liberties and rights of the people came to the front. Religious freedom, trial by jury, free speech, freedom from cruel punishment, right to bail, were human rights secured by amendment during the century gone into the past. Then came the struggle, agitated for years, whether the black man too had human rights or the nation cleave in twain. Washington, Adams, and Jefferson thought so, but left it for future generations to work out. Human rights triumphed again over the idea of property and the decision was sealed in Lincoln’s blood.

But still the rights of man were held in subjection. His right to health and prosperity, to a happy home and fireside, to education for his children and to a competence in old age was damned by the cruelest of tyrants—the Rum traffic.

The Jason spirit of American manhood struggled against this dragon rum which hindered the rights of

man to the Golden Fleece of honorable life and righteousness. They fought for sixty years and like the heroic Jason of old had mighty aid from woman in the struggle. As long as the nation's youth found the intoxicating cup held out to it by men licensed by the government to tempt, as long as money was legally diverted from wives who lacked bread and children who lacked shoes, pelf and self triumphed. The dragon was beaten back from state to state, from the place of business, from the halls of science, from the public schools. The sentiment of outraged Americanism was rising like a tide in overwhelming force to sweep from the nation itself the dragon and his power. Congress felt the mighty spirit of revolt against any longer associating with a government of freedom the rum dragon which clutched the rights of the people to happiness and success in life. And suddenly came the eighteenth amendment, and no longer shall the coffers of the nation be filled with gold taken from the purveyor of palsy and poverty through rum. Oh, how the people have triumphed! The Eighteenth Amendment is not the mere fist of a Patriotic President exercising his usual powers of war. The American people have spoken and their servants made reply. That is the genesis of the law which outlaws rum. And now will the law be enforced? I know there are a large number of our fellow-citizens who are "wet," and that war has influenced legislation to some extent. The craving of alcohol has not lessened and the nature of the corrupt politician not changed. Will there be victory by the lawless element? Will there be substitutes offered to satisfy perverted appetite? Will America no longer stand as a beacon light in the midst of a dark world? In answer, I ask when in the history of our country was a law written in our national constitution that was not enforced?

Of all the shining stars in the sky of the American constitution, this Eighteenth Amendment is the most lustrous and full of promise. It will make possible and real Hamlet's conception of man:

"What a piece of work is man,
How noble in reason,
How infinite in faculty,
In form and movement how express and admirable,
In action how like an angel."

Not long will the green doors and red lights tempt the youth to drink, nor will the discharged convict find the snares of rum before him to again tempt him to crime. A New America is arising out of the fabric of the old in which there shall be much of the fulfillment of Micah's vision—when every man shall sit under his own vine and fig tree with the possessions of life around him. More money in the workingman's pocket and a boom in home building; more money for shoes and a boom in the shoe trade; more money for groceries and a boom in the grocery trade; more money for clothes and a boom in the clothing trade. Less money for jails and court trials and the spider shall build his web across the door of the felon's cell.

The world of nations shall feel the effect of that Eighteenth Amendment. The slogan of the American spirit has been for decades, "As goes America, so goes the world." The success of the American revolution cast the brilliant light of liberty over France, roused the peasants from slavery, overthrew the throne of a tyrannical system and buried the French crown in the tomb of oblivion, and out of the dust of the ages arose the fair French commonwealth of to-day. The war of 1914-18 plunged the nations of Europe into the most colossal struggle of the ages. Again it was the struggle of might against right—autocracy and property against the liberties of man. The American Jason again influenced the world with three millions of heroes, and as went America so went the world. To-day no human power in the world has mightier influence in the reconstruction of nations than America.

In the banishing of the Rum dragon and the success of the Eighteenth Amendment other nations are seeing the hope of a new and better life for themselves. Will the

amendment be enforced, they ask? Will the blessedness of a civilization that augurs so much for the happiness of mankind succeed? With anxious hearts they await the issue.

“Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
Sail on nor fear to breast the seas,
Our hearts, our hopes are all with thee.”

But still, as John Adams says, “Eternal vigilance is the price of safety.” There must be a rigid obedience to the laws. And that obedience to the law of the constitution requires the election of officials who are sworn to uphold it and have the will to do so. Let the polling places be the battle-grounds where the foe of sobriety shall find speedy defeat and political death. To-day in fancy I see the galleries of the past filled with the great and the good and wise of the nation. Washington with his august features, Lincoln with his compassionate eyes, Adams with his optimistic soul, Garfield with his courageous mien, scores of American paladins—all bending their earnest, expectant, pleading vision on the Americans of to-day, and upon the zephyrs from the unseen world I can fancy I hear their message: “Do not fail!” And voicing the sentiment of every right thinking citizen of America, I shout back the answer—the slogan of the New America—“O Fathers of the Republic we shall not fail.”

Philadelphia, Pa.

ARTICLE V.

THE TRINITY.

BY PROFESSOR J. A. SINGMASTER, D.D.

THE GROUND OF THE DOCTRINE.

It is the universal faith of the Protestant and the Catholic Church that there is One God, and that this One God is Father, and Son and Holy Spirit. Into this One Name of the Triune God all Christians are baptized. When they are gathered for public service they say with one accord "I believe in God the Father Almighty * * and in Jesus Christ His only Son and Lord * * and in the Holy Ghost"; and as they part the blessings of a triune benediction rests upon them.

The fundamental postulate of Christianity is the existence of the Trinity, embracing the everlasting Father, the pre-existent Son, and the eternal Spirit. So interwoven with the life, thought and language of the Church is the doctrine of the Trinity that its removal from the faith and the confession of the Church would cause its collapse. Christianity might remain for a while an ethical cult, but it would cease to be a religion.

If there be no Trinity, the story of the manger is a myth, that of Calvary a cruel deception, and that of Pentecost a pure invention. Then God has not manifested Himself supernaturally, the Bible is a cunningly devised fable, and the mighty host of good and intelligent people have for twenty centuries followed a delusion. The probabilities are enormously against such a proposition. That the Church should hold to a doctrine which has been pronounced unreasonable and even puerile is certainly remarkable, and demands satisfactory explanation.

The doctrine of the Trinity is not the invention of the theologians, for it was believed and taught before they existed or attempted its formulation in creeds. It is not the product of metaphysical thinking, for metaphysics

never appeals to the plain man. Neither was it derived from the Scriptures, for it was the faith of the disciples before the Scriptures were written.

It is true that we now get our information and doctrine principally through the Scriptures, which the Christian believes, upon satisfactory ground, to be divinely given for his guidance. They bear unanswerable evidence of credibility as the record of fact, as well as of the explanation of fact as made by competent witnesses. We accept the doctrine of the Trinity, therefore, in the first place as we would accept any other well authenticated facts.

In the Old Testament we have the teaching of Monotheism as over against prevailing idolatry and polytheism. It was needful that fallen man should be brought back to the conception of the unity of the Godhead, and therefore God reveals Himself as the Jehovah, or ever and only Living God. The great leader Moses cries, "Hear, O Israel: Jehovah our God is one Jehovah and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might." Deut. 6:4, 5. So thoroughly was the monotheistic conception instilled that to this day the Jew is a monotheist and anti-trinitarian.

In the fulness of time when the world was prepared to receive a larger revelation, God manifested Himself in the person of His only Son. His coming and life are undeniable historic facts, recorded in the New Testament, handed down in tradition and preserved in institutions traceable to Him. In Christ our knowledge of God is greatly enriched. Indeed, we cannot understand God except as revealed by the only-begotten Son who dwells in the bosom of the Father. Jesus declared that He and the Father are one and that He is the revealer of the Father.

The revelation of the Son, so long delayed according to human reckoning, was speedily followed by the manifestation of the Holy Spirit, who though eternally existing did not appear in former times as a distinct personality.

At the close of His brief ministry our Lord reveals the nature and the coming of the Spirit, "another" Comforter. And on the day of Pentecost, the Spirit came upon the Church in a most unmistakable and extraordinary manner.

The historic manifestations of God to Israel through theophanies, the history of our Redeemer, and the historicity of Pentecost are the sure objective ground of the Christian belief in the Trinity of God. The Sacred Scriptures are the record of these facts, which will appear later in detail. It is the task of theology to construct out of simple fact a consistent system.

The historic revelation of the Trinity experienced by God's people and recorded in the Bible is the first ground of the doctrine. The second and final ground is the present experience of the regenerate. To those who are not regenerate or who explain away the alleged experience of those who are, these arguments mean nothing. And just here is an illustration of the subtle error which denies reality or truth to anything which has not fallen within the narrow limit of an individual experience.

Graven deeply into the consciousness of the Church and begotten of experience is the truth that God, in His infinite Fatherhood, has so loved the world that He gave His only Son to redeem man and His only Spirit to regenerate him.

This brief statement has a broad connotation. It presupposes the Incarnation and the Atonement, both demanded by the soul of man, and also the fellowship of the Spirit with His quickening power. However deep and unexplainable may be the meaning of these great truths, they are believed and cherished by the Church, because they satisfy the heart and inspire the life. They are a part of that glorious Christian faith which exalts God and yet brings Him near.

THE FORMULATION OF THE DOCTRINE.

The formulation of an important belief is inevitable, for the mind demands a clear statement of that which asks

for its assent. Not only is formulation needed for faith but also for defense. The doctrine of the Trinity is no exception to this rule. Its formulation, however, is fraught with considerable difficulty because in some respects the Trinity transcends reason.

"Faithful Souls," says St. Hilary of Portiers, "would be contented with the word of God, which bids us, 'Go teach all nations, baptising them into the name of the Father, and of the Son and of the Holy Ghost.' But alas! we are driven by the faults of our heretical opponents to do things unlawful, to scale heights inaccessible, to speak out what is unspeakable, to presume where we ought not. And whereas it is by faith alone that we should worship the Father, and reverence the Son, and be filled with the Spirit, we are now obliged to strain our weak human language in the utterance of things beyond its scope, forced into this evil procedure by the evil procedure of our foes. Hence, what should be matter of silent religious meditation must now needs be imperilled by exposition in words."

Between Malachi and Christ Jewish theology made some progress towards a Trinitarian view of God but reached no conclusion. The "logos" was conceived in Jewish and Greek thought as a vague principle or spirit, but rarely reached the status of personality. The effort of Philo to reconcile Greek philosophy with Judaism was paralleled later by the attempt of the Gnostics to reconcile it with Christian teaching, but with indifferent success. The apostle John in a few brief sentences clarifies the Logos idea, by giving it a personal meaning and identifying it with the pre-existent Christ.

The apostolic Church undoubtedly received and taught the doctrine of the Trinity. John and Paul teach it in the most explicit manner. The baptismal formula and the benediction summarize it in a practical and liturgical way, and became the basis of the Apostles' Creed, which underlies all the other creeds.

The ante-Nicene Church as a whole accepted the doctrine; but speculation was not wanting as to the relation

of the Three Persons. Numerous sects naturally arose in the early centuries. Certain Jewish believers fell into the error of denying that Christ was eternally God's Son, but taught that He first became the Son when the Spirit descended on Him at baptism. Gentile-Christian Gnosticism, "an astonishing spectre, begotten by the rising sun of Christianity in the evening shadows of departing heathenism," forced the Church to define its view of God as over against the grotesque fancies which predicated two Gods.

Tertullian (A. D. 160-230) and Origen (A. D. 182-251) more than all others shaped the doctrine of the Trinity for the third century and in a measure for later times. Nevertheless these illustrious teachers did not escape the taint of subordination, without, however, meaning to deny the deity of the Son and of the Spirit.

The third century also witnessed the attempt to reconcile monotheism with the deity of Christ, without resorting to the expedient of "the second God." Under the general forms of modalism, Sabellianism or Patripassianism it was taught that the three persons of the Godhead were really only separate manifestations of the One God, who appeared to men successively as Father, as Son, and as Spirit.

The fourth century witnessed the climax of the Trinitarian controversies. In the person of Arius, a British monk, was represented the error that Christ, though far above man, was a creature through whom God made the world. The time was now at hand for the Church once for all to set forth the true view of God. At the Council of Nice (A. D. 325) a great struggle took place in which was sounded the death-knell of Arianism and Unitarianism. Its conclusions, with some slight later changes, are embodied in what is known as the Nicene Creed, which is still confessed in most of the Churches, and which in beautiful rhythmic language expresses the profound truth that God is Father, Son and Spirit.

THE NICENE CREED.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one holy Christian and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE NATURE OF THE TRINITY.

In attempting to explain the nature of the Three in One we are at once aware that we are dealing with unique relations and supernatural facts, though it is not surprising that finite thought and human language should fail to comprehend and to express what is necessarily mysterious. Moreover, the constant change in the meaning of words may mislead us. Thus the words "person," "being," "essence" and the like do not express to us quite what they did to the early theologians. The word *person* as applied to the Trinity does not connote precisely what it conveys when applied to man. The latter is a distinct, individual entity, but even human personality is not de-

void of mystery. We cannot explain the undoubted fact that our personality is closely united with a material organism.

In asserting that there is One God and also that there are three distinct Persons, it is not meant that the latter have their personalities apart from one another or that they unite in forming a fourth person. The truth has been stated by Dorner: "The one absolute Personality is present in each of the divine distinctions in such a way that, though not of themselves and singly personal, they participate in the One Divine Personality, each in its own manner. The one absolute Personality is the unity of the three modes of the divine existence which share therein. Neither is personal without the others. In each in its own manner is the whole Godhead."

The consideration of the Trinity leads into the realm of mystery, but not of unbelief. It may make us less sure of attempted logic but not less confident in our faith. The Christian must do here as he must always do: Hold fast to his divine Lord. His person, His word and His work for us and in us are the absolute guaranty of the existence of the Trinity. The fact is patent; the full explanation can wait. We are after all but children when it comes to the understanding of the Supernatural. The child knows its parent somewhat as we know God—more by what he does than by what he is. As it grows older and begins to reflect on itself, it also begins to wonder as to the nature and motive of the parents.

The contemplation of God leads to the recognition of two related aspects: God as He has revealed Himself, and God as He is. These aspects are usually presented under the terms, the Manifested Trinity and the Immanent Trinity, or the Economic and the Essential Trinity.

THE IMMANENT TRINITY.

In the Nicene Creed, in which the first authoritative presentation of the inter-relations of the persons is attempted, the crucial word is *homoousion*, translated of

one substance or of one essence. This identifies the Three as of the *same* nature, essence or subsistence, and not as of *like* nature (*homoiousion*,) as some contended. The distinction is vital and not nominal as can easily be seen. The contention was for a fact and not for a word or letter. The former asserts according to the Scripture the eternal deity of Christ, and His equality with the Father; the latter opens the way to the doctrine of the creation and the subordination of the Logos. We may turn away from these words like Luther who expressed his dislike for the words *homoousion* and *trinity* as being too cold to convey a real idea of God. But he confessed that, in controversy at least, he had no better terms to suggest. Man knows with the heart as well as with the head. He knows by loving as well as by thinking. And does not this throw light upon the whole matter? Should we not study the doctrine of the Trinity and indeed all doctrines, like Sartorius did, as the Doctrine of Divine Love?

God is love—love personified, love in substance, love in essence, love in expression. The greatest thing, not only on earth but also in heaven, is love. We cannot conceive of God, the absolute, the perfect as other than Love. He would not be God otherwise, for He would lack what is supreme and fundamental in personal life.

The doctrine of the Trinity is illuminated by the nature of love, which sheds its beautiful light not only upon the divine manifestation, but also upon the divine relations and constitution. This thought relieves us immensely of the oppressive conception of the eternal and forbidding solitude of God. It is true that there may be a man here and there who has such extraordinary resources in himself as to be contented without society; but he is abnormal in his selfishness and really not happy.

A "person" must be blessed, he must love in order to be normal. Hence it is inconceivable that our God could be blessed without a Son. We do not wish to deny the fact of a complacent love, in which God may find supreme satisfaction in the contemplation of Himself; but we in-

sist that love implies more than one, and that the doctrine of the Three in One makes such love possible and comprehensible.

The internal relations of the Trinity are in part revealed in the Bible. John speaks of Christ as "the only begotten Son." The word translated only begotten, *monogenes*, should probably have been rendered simply *only*, as it is in other passages. The widow of Nain had an "only son." Lk. 7:12. Jarius had "an only daughter." Lk. 8:42. The emphasis in the Johannine passages is clearly not on "*begotten*" but on "*only*," indicating that Christ is the one Son of God. So also when He is spoken of as "the first-born," *prototokos*, in contrast with the angels (Heb. 1:6) His unique sonship and honor rather than His eternal birth, is asserted.

At all events the term "begotten" has no reference to physical generation, but evidently indicates an identity of essence, and therefore also an ethical and spiritual identity. Even among men the sonship consists not chiefly in the fact of birth but of moral likeness in nobility of character.

We must also beware of making the "generation" of Christ temporal. "It is written in the Second Psalm," says Paul, "Thou art my Son, this day have I begotten thee." Acts 13:33. Paul applies this passage to Christ's resurrection. The writer to the Hebrews applies it to Christ's superiority to the angels as above noted. As far as the word generation can be applied to the relation between God the Father and God the Son it expresses an eternal relation.

Of the Holy Spirit it is said by our Lord, "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. Jno. 15:26. Upon this passage is based the doctrine of the procession of the Spirit from the Father. The Nicene Creed declares that he proceeds also "from the Son," because the Spirit of the Father (Matt. 10:20) is also the Spirit of the Son. Gal. 4:6. The *spiration* or breathing forth and

the *procession* or proceeding are like the begetting, spiritual and eternal, indicating the closest possible personal relation.

Various analogies have been suggested to illustrate the Trinity. The best and most familiar is that of love in its threefold nature: love itself, the one who loves and the one who is loved. The family—father, mother and child—is a trinity. Sight is supposed to illustrate the idea: the thing seen, the vision, and the will to see; so also the threefold activity of the mind—thinking, feeling and willing. But these and many other supposed analogies are all defective as can easily be seen. They do not bring together personalities into unity. They merely combine functions, acts or objects. It is not needful to seek exact parallels in the natural life. The great truth is a historic revelation, conformed by religious experience; and this is sufficient.

THE MANIFESTED TRINITY.

For the fullest knowledge of the Trinity the Sacred Scriptures must be consulted, for they are the historic record of the divine revelation and of the founding of the Church. Without this record there would be no substantial basis for the doctrine. The passages teaching the deity of Father, Son, and Spirit are too numerous to quote, but a convincing selection may be easily made.

The New Testament Teaching.

The New Testament witness to the Trinity is much clearer and fuller than that of the Old Testament and should be considered first.

The culmination of the Gospel teaching concerning the Trinity is found in the last commission of our Lord, which is utterly inexplicable without the presumption that God is One in Three. The unity of the Godhead is expressed in the phrase "into the Name," which is in the singular

number; and the Trinity is expressed in the three Persons, Father, Son and Spirit. Their association without any qualification implies their equality.

This combination of three Persons occurs repeatedly. The following instances will suffice. At the annunciation the angel Gabriel mentions the Most High, the Son of God and the Holy Spirit. Lk. 1:31-35. At the baptism of Christ, the Father speaks and the Spirit descends upon the Son of God. Jno. 1:32-34. At his temptation he was led by the Spirit and is called the Son of God. Matt. 4:1-4. In his promise of the Comforter, the Three appear. Jno. 14:13-16. In his interview with Nicodemus God, the Son, and the Spirit are mentioned. Jno. 3:5, 16. In the apostolic epistles, Peter speaks of the elect "according to the foreknowledge of God the Father, in sanctification of the Spirit into obedience and the sprinkling of the blood of Jesus Christ." I Pet. 1:2. Paul speaks "of peace with God through our Lord Jesus Christ" and of the love of God "shed abroad in our hearts by the Holy Spirit." Rom. 5:1-5. His epistles to the Corinthians close with the triune benediction. 2 Cor. 13:14. John writes of the witness of the Spirit, and of God concerning His Son. I Jno. 5:7-9. And in the closing words of the New Testament he speaks of the call of the Spirit, of the judgment of God, and of the grace of the Lord Jesus." Rev. 22:17-21.

To the above striking testimony, may be added the conclusive evidence which ascribes deity equally to the Three.

To the Father's deity the passages already quoted afford abundant witness. Moreover, the Fatherhood of God is not denied by any theist. In the Scriptures the term Father is applied not only to the First Person but also to the Godhead.

To the Son, divine titles are given in both Testaments. The Psalmist (45:6) exclaims "Thy throne, O God, is forever and ever," and the writer to the Hebrews (1:8) applies this to Christ, "Unto the Son, he saith, Thy throne."

Isaiah (9:5) calls him "the Mighty God," and (40:3) Jehovah. Compare Jno. 1:23. John writes that the eternal Word, Christ, is God, "the only begotten Son." Jno. 1:1, 18. Paul speaks of Christ as "over all, God blessed for ever." Rom. 9:5.

Divine worship is accorded to the Son and accepted by him. At his ascension "they worshipped him." Lk. 24:52. Thomas called him, "My Lord and my God." Jno. 20:28. Stephen prayed to Christ. Acts 7:59, 60. Paul declares that "In the name of Jesus every knee should bow." Phil. 2:10. Peter writes "To him be the glory both now and forever." 2 Pet. 3:18. John heard a great voice from heaven ascribing the highest glory to the Lamb. Rev. 5:12.

Divine works are attributed to the Son. "All things were made through him," (Jno. 1:3) and all things are upheld "by the word of His power." Heb. 1:3. Miracles without number and the forgiveness of sins, as well as final judgment are ascribed to him.

Divine attributes are mentioned, making him in all respects God. He has self-existence, is spirit, a person, is omniscient, omnipotent and omnipresent and in him "are all the treasures of wisdom and knowledge hidden." Col. 2:3. He is holy, loving, just and true, even as is the Father.

Christ claims equality with God. "At the feast of dedication at Jerusalem" Christ said to the Jews, "I and the Father are one." "I am the Son of God." "The Father is in me and I in the Father." Jno. 10:22-38. Elsewhere he declares, "All things whatsoever the Father hath are mine," 16:5, and "he that hath seen me hath seen the Father." 14:9. The records also show that He was condemned because He claimed to be the Son of God and to be on an equality with Him.

The cumulative force of the above passages is irresistible that the Scriptures teach the deity of our Lord.

In spite of what seems to the evangelical Christian the unmistakable testimony of the Scriptures to the deity of

Christ, there are those who, rejecting the doctrine of the Trinity on rationalistic grounds, profess to find in the Bible arguments to sustain their contention. These arguments are based on certain passages affirming the apparent inferiority of Christ to God. For instance: Christ said "The Father is greater than I." Jno. 14:28. He confesses his ignorance of the day of judgment. He learned by experience in the things of daily life.

Only a lack of a proper understanding of what was involved in the incarnation, through which he voluntarily denied himself temporarily the exercise of some supernatural functions, can construe the several passages as affirming personal inferiority. They must be explained as official submission to God in the work of redemption, to accomplish which our Lord took upon Himself the form of a servant.

The Holy Spirit is mentioned on an equality with the Father and the Son in various passages already cited.

His personality is affirmed in the plainest possible manner. Personal pronouns are applied to Him. He is "another Comforter." Jno. 14:16. "And He, when He is come, will convict" (16:8). "When He, the Spirit of Truth is come, He shall guide you into all truth." (16:13). "He shall glorify Me." (16:14). The masculine pronoun *ekeinos* refers to the neuter noun *pneuma*, thus deliberately violating a grammatical rule so as to leave no doubt as to the personality of the Spirit.

Personal acts are ascribed to the Spirit. He teaches, bears witness, speaks, guides, comforts, works, wills and intercedes. The unpardonable sin against Him implies that He is personal.

Divine titles are given the Holy Spirit. Lying to the Spirit is lying unto God. Acts 5:3, 4. Divine attributes are ascribed to Him: eternity, (Heb. 9:14) omnipresence (Ps. 139:7, 8), omniscience (1 Cor. 2:10). He moved upon the face of the waters at the creation. Gen. 1:2. He endows believers with divers gifts and the power to work miracles. 1 Cor. 12:11.

The Old Testament Teaching.

The older theologians were wont to find in the Old Testament numerous and explicit references to the Trinity. Later theologians denied that any traces of the doctrine existed, in proof of which they cited the Jews and the Mohammedans who to this day reject it as teaching polytheism. If, however, the Christian postulate of the Trinity be well founded, it is entirely reasonable to expect some foreshadowing of it in the Old Testament. We believe that the revelation of the Trinity is latent in the Old Testament and patent in the New.

In the first verse of the Bible the name of God occurs in the plural form, *Elohim*, which however is construed with a verb in the singular number. Linguists affirm that this is simply the plural of majesty. Nevertheless the mention of God and the Spirit of God in the immediate context incline one to see a hint at plurality in *Elohim*. Moreover, when we interpret Genesis by John who declares of Christ, the Eternal Word that "all things were made through Him," we must refer the repeated "And God said" to Christ. Father, Son and Spirit surely participated in the creation as appears from other passages; and it is not incredible that this truth underlies the account in Genesis.

The Aaronic benediction, (Numb. 6:24-26) and the Trisagion of the Seraphim, "Holy, Holy, Holy, is Jehovah of hosts: the whole earth is full of His Glory" (Is. 6:3) strongly suggest the Trinity.

The Messianic passages, which inspired Israel with a passionate hope, occur here and there through the Old Testament and evidently point to a second Person in the Godhead. "The angel of the Lord" frequently mentioned must be differentiated from the Father and according to eminent scholars is identical with the Son.

References to the Spirit and to the Spirit of God are also numerous. Job echoes Genesis when he says, "By his Spirit the heavens are garnished (26:13). The Psalms declare of the works of nature, "Thou sendest

forth Thy Spirit, they are created." (104:30). When David pleads so earnestly, "Take not Thy Holy Spirit from me" (51:11) it sounds like an anticipation of a New Testament prayer. And who can deny in the light of Pentecost that when God promised through Joel (2:28), "I will pour out My Spirit upon all flesh" He meant that He would send the Holy Spirit, "who together with the Father and the Son is worshipped and glorified?"

Gettysburg, Pa.

THE GREAT CONTRADICTION.

BY T. B. STORK.

One of Hegel's important contributions to philosophic thinking was what has been called, for the sake of brevity, the Union of Contradictories, under which somewhat enigmatical expression lay this idea which to the plain man of the street would seem almost self-evident, too obvious for formal statement. For if I grasp the meaning, it signified simply this, that all the contradictions which occur to us in our thinking must be the fault of our thinking that reality must be self-consistent. Contradictions of thinking are only apparent, due to the imperfections of the thinking process: they are to be reconciled by a clearer thinking and, indeed, if our thinking is to truly mirror reality they must be reconciled. Reality must contain the solution of the contradictions of thought, for they are simply the imperfect apprehension of reality by our thought.

It is much like the case of our childhood's fable—to use a homely example—the shield that is at the same time black and white and so impossible, contradictory to our thinking: for we cannot picture the same object of two different colors. But when we come to reality we discover the reconciliation of the two contradictories, black and white, in the truth that the shield is black and white in reality and that the possibility of this union of contradictories lies in its two sides, one white and the other black. So of these contradictions of thought we come to understand that they are imperfect partial views of reality which are reconciled when we bring them together in reality, nay more, that it is only by their reconciliation that we are enabled to know reality. They make reality just as the black and white of the shield make its reality. The shield is neither black nor white, but both, and so of

truth, neither contradictory is wholly true but they are each partial imperfect phases of the truth, and only by their reconciliation do they complete what before had been but a partial incomplete truth.

Or to put it a little differently, the meaning of the union of contradictories is simply this, the realization that contradictories however impossible, to our thinking, are not, therefore, false but by their union which we are bound in some way to effect lose their falsehood in a higher truth which removes their seeming impossibility, purges away their apparent falsehood by a truer statement of their meaning and so brings us to reality.

The world of thought is full of these contradictories and the philosophers of the world have struggled with them since the time of the Greeks and Hindoos. That which might be called the fundamental contradiction of our thinking because it seems to lie at the root of many others is that of our own individual independent existence as a particular apart from the whole or the universal yet notwithstanding that independence bound up indissolubly, united in a thousand ways with the universal, with the great whole of the universe. In one aspect (the personal side) it is the contradiction the separation between God and man, a separation which must be bridged, a contradiction that must be reconciled if the truth of reality is ever to be reached by thinking.

Man, our thinking tells us is separate from the universe, is independent of it, is set over against it. The two stand at opposite poles, man asserts himself, strives with the universe, endeavors to overcome it, the universe resists, opposes, seemingly contradicts man. They stand over against each other, each contradicting the other, the particular is itself because it is contradictory, antagonizes the whole, asserts itself, its own qualities and will against the whole. But again, to be itself, to negate the whole, it must be a part of the whole, without the whole its negation is without significance. It cannot be itself all alone. To be itself it must be part of the very whole it contradicts. Its very individuality requires a whole

by which to realize itself. Its individuality implies a whole, the very term connotes a whole which by its opposition, its contradiction, helps to constitute the individual.

We are so accustomed to see one side of the contradiction between the particular and the universal, the separation and antagonism so to speak, of the two is so apparent, so obvious, and is so emphasized in all the practical affairs of life that we lose sight of the other side, the intimate and absolutely essential connection between them. Whether we contemplate its purely physical aspect or its spiritual aspect, we shall see that the particular is itself by virtue of its being part of the universal. One in all, all in one, might be the concise statement of their mutual relation. For if we ask ourselves for a moment what makes my identity, what is the real me of my individuality, I suppose there could be but one exact philosophically accurate answer. The qualities, various characteristics of the particular individual make the true me. We speak physically of my weight, my color, and spiritually of my feelings, my wishes, my way of thinking. My qualities or characteristics, physical and mental make my identity. But these qualities are not exclusively mine; these qualities are compounded of two elements, one contributed by myself, the other by the universal. If we can imagine a particular, a me all by itself in a vacuous world—if I may be allowed that expression—such an one would have neither weight nor color physically since both these properties depend on the surrounding world, the universal, nor spiritually or intellectually considered would there be either feeling or thought since both must find their content in the surrounding world.

Abstract thought or feeling, i. e., thought or feeling without content, furnished by the universal, the outside world, are mere blanks, the creation or invention of thinking, without reality. In other words, so far as we know them, these are all reactions of the individual upon the universal, they must have a universal to react upon

or there is no reaction: I can neither will nor do nothing; but always something, and that something is the element of my willing or doing furnished by the universal, the other.

The little violet fetches its delicate color through 90,000,000 of miles of space and without the sun's light the question might well be mooted whether it was a violet. In fine, it would be impossible to name any quality, either physical or spiritual, of either animate or inanimate objects which could be said to be theirs independent of all other objects. My weight is due to the presence of the earth; take that away, or change it for Jupiter or Saturn, and it would either disappear or alter accordingly. My mental qualities likewise are compounds of myself and the universal. My wishes, my character, my will, what would they be without content, without object supplied by the external universe. A wish without object, a will without content, what is it? An artificial abstraction of thought, a mere ghost of reality. It is no answer to object that the me, the particular, is to be considered as something positive and constituted in a certain way to respond when the proper occasion is offered by the external world: that is simply another abstraction without reality save in thought; for all we know is the response as it makes it, and that response to have any significance must have that universal element in it. Without the external, the universal, the particular is without meaning, without reality in fact: for we only know its particularity as it expresses itself in the matter furnished by the universal, by its relation with the universal. It is the union of these two contradictories, of the universal or whole, and the particular or individual, that we arrive at their reality, for they only have their reality in their union, their reconciliation. Separate them and they lose

reality, become mere abstractions of thought without meaning.¹

And so to the question: How can the particular conserve its identity in the universal, the appropriate retort must always be: How can the particular preserve its identity without the universal? For without the universal the particular has no meaning.

For many obvious reasons in this contradiction of the particular and the universal the whole the separate side of the contradiction has been emphasized, the mechanical separation has been so evident that we assume that separateness to be the vital and important side to the neglect of the other the hidden unapparent ties that bind the particular to the whole so that its union with the whole is in one aspect quite as true as its separateness in another.

In thinking of matter the very opposite error has been made: To our thinking matter seemed at first a solid unmoving mass perfectly homogeneous and with no separation of individual particles within it. There seemed to be no particularity in its parts; now, however, we see matter in the light of scientific thinking to be made up of infinitely minute "ions" of electricity—whatever they may be—which ceaselessly vibrate within the mass of matter in well defined paths and with incredible rapidity. To a larger view we too with all our separateness and individuality may appear as closely knit together in one great whole as these invisible "ions." And the partial vision which only sees us separate and individual may be as mistaken in its way as the opposite error which made all matter homogeneous. Our physical separateness may be no more important than theirs. Or rather the two contradictories of our thinking in each case are true and comprehensible only when united in their higher truth and reality.

1 The universe or whole without consciousness of the individual is as vain a conception of thought as the particular without the content furnished by the whole. They are co-relates inseparable in reality one from the other. It is by their arbitrary separation that there arise these contradictions that seem irreconcilable.

This then is the great fundamental contradiction of thinking, the contradiction of the particular's individuality with its union with and part in the whole. We never seem to get away from it: it colors all our thinking and confuses it; take at the very beginning, the relation of God to His Creatures; we cannot think of God and His world except as one set over against the other as if they were separate and not one, as if to preserve their respective identities we must separate them, although they are never given to us in reality as separate, but together, and it is only our abstraction in thought that makes them so. Although by so doing, as one writer has well said, we convert abstractions into realities by separating what is given together and only as given together into separate entities which are only the creatures of our thinking and not realities at all, for our reality and even God's reality is in conjunction and united with the whole, not as separated by our thinking and so erected into abstract realities that are not realities at all. It is out of the failure to properly unite these that the difficulty of thinking arises which so opposes the world of God's creation to its Creator that we are told by some thinkers that God's world must after he creates it limit him, be set over against himself as something different. Our thinking thus tends to make of God a particular over against His creation another particular, and so we compel ourselves to consider that God, the whole, the universal, having created a world, has by that act set something over against Himself that limits Him, the unconditioned, the Almighty. The world is not himself but another set over against himself. Such is the imperfection of our thinking: in truth God is the world, He permeates, breathes Himself into it. It is as much Himself as before He gave it separate being. It does not follow because God is the world that the reverse is true, that the world is God as Pantheists might maintain. God's creation of the world leaves His omnipotence intact. He limits Himself by Himself, is Himself the limiting world. The world is only Himself in a different aspect. So construed Pantheism that

holds that God is in everything is in truth the world is not destructive of the doctrine of a personal God. There is no true contradiction in the notion of the personality of God and His being at the same time the world, the universe. It is a narrow human view that makes those two contradictory. God may be and undoubtedly is both. They are but different aspects of Him. We see every day in our various religious societies these different aspects of Him emphasized first by one and then by another. The Unitarian doctrine presents God as the wise Almighty Ruler of the world; it takes the intellectual view of Him as a first cause, the author of moral and physical law; the Roman Catholic presents the human and personal side: God is the Son of Man, and Mary His mother, it takes the emotional view of Him; while the Friends see God on his spiritual side. God is the Holy Ghost dwelling in each man's soul, and so we have the Trinity, the three Gods in one; all true but imperfectly so until united in the truth of the whole. Philosophers too have wrestled with the same difficulty under different terms and from a different angle, endeavoring to reconcile with the absolute the whole or universal, the separate particulars of which we are all aware and which in some way must be brought into reconciliation with the absolute whether as members or parts or aspects of the absolute, or whether as mere appearances or illusions which disappear in the truth and reality of the absolute. Sometimes the philosopher would merge them in the absolute or style the particular as mere adjectives of it the one Reality.²

But these ever recurring contradictions of the particular to the whole keep bobbing up to the confusion of all reasoning. It is the same old question; How can the particular be itself; preserve its identity as a particular, yet be of and in the universal as making up its universality? For the particular must not be lost in the universal, in the absolute; its particularity must be pre-

² See A. Seth Pringle-Pattison's *The Idea of God in the Light of Recent Philosophy*, p. 237 and passim also Bradley's *Appearance and Reality* and Bossanquet: *Value and Destiny of the Individual*.

served and yet to be truly itself to fulfill itself it must be part of the absolute, the universal.

The cry of the philosopher and the cry of the man in the street are the same. I must be another yet I must be in and identical with the absolute. I must be myself but I must be at one with the universal. As one philosopher puts it, the relation of the absolute to finite individuals cannot in fact be properly stated in terms of the old metaphysics of substance.³

And yet all are conscious of the necessity that the individual should in some way be in and of the whole, although the manner of it seems unthinkable. Thus we find Pope Leo XIII in his encyclical letter *Rerum Novarum* of May 15, 1891, quoting with approval the saying of that acute metaphysician St. Thomas Aquinas: "As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole." Metaphors and similes are very poor crutches for lame thinking but may we not venture to compare the absolute in its relation with the individual to a vast overwhelming flood of purest white light pouring down and being broken up by the prism of the world and of experience into a thousand rays of many colors, shades, angles, each ray itself peculiar in color, individual in angle of incidence and reflection, but yet always still a part of that great original white light, necessary to it as it is necessary to the individual ray, and ready as we know when the proper restoring prism is presented to lose its identity, its color, itself, in the original white light from which it darted forth and to which it returns, and in which it loses itself, yet even in losing itself preserving its identity, color, etc., for without its own individual color uniting with the individual color of other rays, that white light cannot be itself. For white light is white by virtue and because of the union of all the individual colors in itself; it cannot spare a single color without losing its own identity as white.

3 The Idea of God, p. 291. Pringle-Pattison.

Thus perhaps we might say the golden rule of the relation of all particulars is their distinctness with regard to each other, their harmonious identity with regard to the universal. The one is as essential as the other, the particular must be different and separate from all other particulars and yet at the same time must have a certain identity a measure of harmony with the whole, so only can it be itself. Its identity with the whole is as essential to its true individuality as its separateness from other particulars. And again through its identity with the universal, the particular has a bond of union with all other particulars despite their difference, but be it well marked only through the universal, by virtue of the universal does one particular come into harmony with other particulars. The vari-colored rays are distinct each from the other and only unite in the white light, the universal, in which they lose their identity and are all one pure white ray.

It is the failure to apply this principle that gives ground for that ingenious and subtle reproach to religion by those critics who declare that religion which makes the salvation of each man's soul its main object is the perfection of mere selfishness. To be truly good we are told one should think of others before ones self. This is a fundamental misunderstanding of the true relation of the particular to the universal and to other particulars. It violates that golden rule just mentioned which unites it to the universal and through the universal despite their separateness to all particulars and so loses sight of their truth and reality which is their union their reciprocal constituting each of the other. To save one's own soul one must save the soul of others, of all, of the whole: there is no salvation, no significance in the individual soul avulsed from the whole, from the all. A selfish salvation is no salvation at all. Salvation of the one out of and apart from the whole is unthinkable. The one cannot be saved except as part of the whole, the all. Salvation is not a monopolistic, separate condition shutting out the all, shutting in the one. One cannot be saved by

himself; he is saved in and as part of the whole. It is because he saves the whole that he saves himself: that is the meaning of the salvation of the particular, the saving and serving the whole, and by such saving and serving saving and serving itself. The salvation of the part is the salvation of the whole. It may not be easy to understand this in terms of substance but it must always be kept in mind that we are dealing with spiritual entities, with particular souls. Nor does it follow that salvation of all means the salvation of each and every one; if any one soul places itself without the whole, separates from and refuses the whole, its salvation is no longer involved in the salvation of all. It is only in and through the whole that the particular possesses its individuality; apart from the whole it has no individuality and, therefore, no title to salvation, to preservation. It is only as in the whole and part of the whole that the salvation of each and every one becomes essential to the salvation of every other particular. Outside of the whole, inharmonious with it, the particular has no claim, is as nought and finally becomes nought; for separated from the universal, as we have just seen, the particular is nought, a mere empty cipher with no significance: for all that which makes up its individuality, its qualities, its character, depend for their meaning on the universal. They are compounded of it and itself. So only do we know it by its reactions to the universal. Outside, separate from it, is death and sin and extinction; for these in this sense are all synonymous terms. Without the universal, outside of it, the particular must inevitably perish. Not only does its salvation lie in this return to the whole, its very existence as an individual depends on its relation to the whole. It has been well said "the mere individual nowhere exists, he is the creature of theory."⁴ "The individual self in other words does not exist."⁵ "The finite

4 Pringle-Pattison, *Idea of God*, p. 258.

5 Pringle-Pattison, *Idea of God*, p. 259.

self like everything in the universe is none the less beyond escape an element in the absolute."⁶

Here too we have a solution of the problem of free will for if I am part of the whole, not mechanically but really, then the main objections to the freedom of my will seem answered, not perhaps precisely as I expected or demanded in my narrow human view of the matter (the mechanical conception of the relation of individuals to each other to which I am accustomed in my ordinary thinking) but yet answered effectively if I can rightly read the answer. This contradiction of the self-determination of the particular and its causal connection with the whole and the consequent control and coercion by the whole is one of the oldest of problems.

It is instructive to observe how the inspired writers undertook to deal with it. As early as Exodus we find the statement that God is one "visiting the iniquity of the father upon the children and upon the children's children to the third and fourth generation."⁷ But this was evidently only one side of the contradictory, the problem could not be left in this imperfect state of a half truth, and in Ezekiel we have the other side of the individuality of the individual put, evidently in answer to the difficulty that arose from the first statement and that was expressed in the popular saying: "The fathers have eaten sour grapes and the children's teeth are set on edge."⁸ And so we are told by Ezekiel by way of explaining this contradictory and reconciling God's rule of punishment of the children for the parent's wrong-doing with man's power nevertheless to assert himself, that although a child's father had been a robber and shedder of blood, yet if the child himself will do well he shall save himself and escape God's punishment of the children of evil doers.⁹ Which last is a distinct assertion of the

6 Ibid. quoting Bosanquet's *Value and Destiny of the Individual*.

7 Exodus 34:7.

8 Ezekiel 18:2.

9 Ibid *passim*.

right and power of the individual to be himself in spite of all that preceded him, in spite of the universal itself.

But apart from the declarations of Scripture just quoted we see in the laws of nature that the rule laid down in Exodus prevails throughout all living creatures. The offspring of the strong is strong, the offspring of the weak is weak, whether we regard them mentally, or physically, or whether they be man or brute. It is only a further example of the close interlocking of the particular and the universal. The individual and the whole are one and inseparable, and yet in and through the whole the individual has and must maintain his individuality. And in experience and fact we find that he does, despite all intellectual contradictions, we know and see how the children of evil parents do become good in spite of their antecedents, and unfortunately sometimes the children of righteous parents become wicked.

Thus in Ezekiel and in our own experience of reality we see the reconciliation of the great contradiction, we behold the right and power of the individual to be itself asserted in spite of the past of which it is an inseparable part, a whole over which it exercises no control but which seems to control and in fact does exercise a powerful control over it.

But we have the greatest and most sweeping assertion of the doctrine in that solemn mysterious sentence read in the burial service: "As in Adam all die even so in Christ shall all be made alive."¹⁰ For this is no mere form of words but a plain statement of the unity of the individual with the whole, of his actual interpenetrating existence in it, first and chiefly, spiritually, but also in many respects as we have seen, physically. It is in the spiritual but none the less real sense that the doctrine is set forth by St. Paul. In some spiritual sense Adam's acts are ours, we reach back to him, united with him in one universal whole of which we both are parts and so

¹⁰ 10 Corinthians XV:22.

we share in his sin and incur its penalty. It is hard for us to grasp this trained as we are by our every day life to a mechanical thinking, judging everything by a sort of carpenter's rule of thumb which is no more applicable to spiritual realities than a pound weight avoirdupois to a strain of music. In like manner we share the life Christ gives us, we share it by virtue of our participation in the universal which Christ represents, but it is not a physical mechanical sharing, but a spiritual sharing, a sharing that requires a spiritual action on the part of the sharer. It requires an assertion of the individuality of the particular, of the will which of itself enters into and makes itself a participant in the spiritual life of Christ Himself. It is only by this expression of its own will that the particular can share the universal life which Christ expresses. For Christ is the human concrete expression of the universal. The absolute, the whole, the universal, God: these in their abstraction are impossible to the understanding of man the particular and individual, more than this, they are impossible to his feelings. He cannot find any way to think them or to formulate his relations with them; he cannot find any emotional union with them; they are all far away abstractions; he may be part of them but until Christ comes to bridge the gulf between the whole and the part, God and man, to put the relation into human terms, he is left not only bewildered in mind but cold in heart. Christ is both individual and universal, man and God, the only visible realization of the unity of the two. His life exemplified how man could be man and God, could have human limitations, all the marks of the individual and particular and yet have the sweep and power of the universal, of love and sacrifice that made Him God. It is when the particular and individual rises to these heights of love and sacrifice, disregards the limitations of the particular, that he becomes part of the whole, is reunited with the whole and so lives again even in death.

But again in our thinking of this long chain of causes reaching back to Adam, of which we are but a link, we

find ourselves met by a curious dilemma in which two contradictories of thought seem to confront and refute each other: for by one contradictory we think of ourselves as only the effect of a long series of prior causes, that we are only the creatures of them and, therefore, without any individual characteristics except what these have given us, but on the other hand if we are thus only an effect of all the long chain of causes between us and Adam, and if we accept the rule *nihil ex nihilo fit* and follow it to its logical conclusion, we must assume that Adam is in us and we in Adam since nothing new and different can ever arise. We therefore cannot be new and different but must be Adam unless we assume a new creature somewhere between us and him that breaks the connection and so by creating a new thing violates the *ex nihilo* rule. But this is inadmissible. For if I am not in my cause, aye, in all the causes preceding me, I care not how far back they go, then something must come out of nothing. In a sense thus I am my own cause, and so, arguing the other way, as a cause, to avoid violating the *ex nihilo* rule, I am likewise in all my effects.

How then does it happen that I as part of the whole, united with all the other individuals making up that whole, should ever differ with it or them. The question simply raises in a concrete special way the fundamental contradiction between the individual and the whole, the question how the individual can be individual and yet part of the whole. How can my own will even oppose that of the whole and yet be a part of the whole at the same moment. Is it pressing the analogy unduly to once more refer to the rays of vari-colored light each of which must keep its own color different from the color of the whole and from that of every other ray in order that it may by keeping its own color thus contribute to the whiteness of the whole: to lose or impair its individual color would cause a loss or impairment of the whiteness of the whole.

The physical analogy of course but dimly indicates the spiritual truth; for it is a spiritual union that we deal

with in this matter of the will, it brings us back to the fundamental contradiction which we have been discussing, the relation of the individual (man) to the whole (God). Out of this fundamental contradiction all the others grow and in this connection, especially of the will, lies the difficulty so much in evidence just now, the question of war and peace. War, we are told with much confidence, is essentially wrong; peace alone is the right condition of all men. Yet peace without war, notwithstanding all its ingenious advocates seems impossible. These two seem and really are contradictories, springing out of the fundamental contradiction already discussed, and in some way they must be reconciled, we must find for them their truth in some third moment. But we have already found this truth in the foregoing: for we have just seen that every part must be itself to properly be a part of the whole, it has a right to be itself just as the red and blue ray of light must be red or blue even in distinction from the white light of the whole, and it follows, therefore, that it has the right to assert its redness or blueness against all other and different colored rays. Each individual part has the right to be itself, therefore if to be itself it must fight, then its fighting is justifiable and the third moment in which war and peace must, to reach their truth, unite, is what might be called the equilibrium of individuality, that is each individual is to assert itself so far as that is necessary to preserve its individuality but must not so assert itself as to in any way impair the individuality of any other individual, an equilibrium is to be established which allows the free expression of the individuality of every part of the whole without infringing that of any one part: that equilibrium is peace. To maintain it or secure it, however, war may be necessary and for such a purpose is and must be right. For what is war but the assertion by the part, the nation or the man, of individual desires, wants, wills; and this assertion so far as it does not trespass on the individuality of any other nation or man is entirely justifiable.

Or again, war is the active, peace the passive moment

of individuality; their truth lies in the balanced and controlled individuality of men or of nations that asserts its own individuality but does not trespass on that of others. Thus then when we are confronted by the question of the rightfulness of peace or war, we come back to the simple question, which of the two will best preserve the equilibrium of individuality which is the supreme right of the man or of the nation. Thus war and peace are seen to be another of the contradictories arising out of the fundamental contradiction of the individual and the whole, and their reconciliation to be involved with the reconciliation of the individual with the whole so that the individual may be itself yet in harmony with the whole.

That reconciliation is a condition of our spiritual life. Separated from the spiritual life of the whole the spiritual life of the individual perishes like a flower in winter. It is only in union with the whole that we realize ourselves spiritually. How this may be, how the individual can only be itself by being in another, in the universal, is an intellectual but not an emotional mystery. It is by reference to our feelings alone that we can gather the knowledge necessary to any true understanding of this. This union of the particular with the whole is the great crying need of the emotional part of every man. By it are explained what else were inexplicable. How else can we understand the great joy of the martyr, the wonder of the smiling face, the happy eyes that met the lion and the flames! This joy of the individual soul going to suffering, agony, death, was the joy of a soul uniting itself with the mighty whole, reconciling the age-old contradiction and merging the individual in the whole. This was the martyr's beatitude, the solving of the great problem of our life here, the being ourselves and yet losing ourselves in the whole, giving ourselves up to it in sacrifice.

In a smaller, less tremendous way we are continually seeking and finding this union of the particular with the whole, but in an imperfect, a make-shift fashion: our efforts give but fleeting elusive glimpses of the possibili-

ties the soul possesses within itself of transcending itself, forgetting itself and merging its spiritual life with the universal life. We can recognize these moments in our lives when in looking back over our book of experience, turning its pages critically, we discover some place or moment that stands out by itself without past or future, a perfect rounded independent joy that asks nothing of time or space; which disappear in its universality. It requires no justification, no explanation, it simply is. There are strains of music, inspiring thoughts, Lincoln's address at Gettysburg, Tennyson's *In Memoriam*, Handel's *Angels Ever Bright and Fair*, Michael Angelo's *Creation of Adam by the Almighty*, St. Paul's chapter on the Resurrection, these and their like possess that divine quality, that touch of the universal, that abolishes time and space, takes the soul up and out of terrestrial limitations, bestows on it a foretaste of the celestial and eternal. Words are too weak to properly set forth all that this means to the individual soul giving it the vision of the stars, the vast space of the celestial universe to go forth and possess, in short make it part of that universal without destroying its individuality. These are mysteries of the soul that we can only know each for himself in his own experience. These are the seeds of immortality in our souls: for they bear within themselves those elements which assure us of immortality, not by any intellectual process which would be impossible, but by our emotions answering their demands. Without the assurance of immortality these would have no moving power over us, they depend on our belief that our spirits are deathless. These feelings demand and foretell immortality just as the lines of a geometrical figure only half known prophecy and demand the other half to complete it. In both cases the prophecy may be mistaken; our feelings may make an impossible demand, the geometrical figure may have no completion; but if our feelings are deceived and deceive us they certainly are as sure and trustworthy and are entitled to as much faith and credence as those other feelings which tell us of the world about us. Our

sensations of feeling, sight, touch, which report to us the external world are no more capable of verification than those which tell us of immortality so that we must conclude that both are equally trustworthy or untrustworthy whichever way it pleases us to put it. Certainly it may be fairly stated that the evidence for immortality is not less than the evidence for the external world as our various senses report it. Both depend on the correspondence of our internal feeling and thinking with the unknown realities with which they deal and of which they are the interpreters.

Philadelphia, Pa.

ARTICLE VII.

THE UNION MOVEMENTS BETWEEN LUTHERANS AND REFORMED.

BY PROFESSOR J. L. NEVE, D.D.

CHAPTER V. THE PRUSSIAN CHURCH UNION.

Literature: *Rudelbach*, Reformation, Luthertum und Union, pp. 608ff. *Stahl*, Lutherische Kirche und Union, pp. 468ff. *Wangemann*, Sieben Buecher Preussischer Kirchengeschichte, 1859. Again *Wangemann*, Una Sancta, 1884. (Kirchliche Kabinettpolitik, vol. II, book 3; Drei Preussische Dragonaden, II, book 2; Die Preussische Union in ihrem Verhaeltnis zur Una Sancta, vol. I, book 6). *Brandes*, Geschichte der kirchlichen Politik des Hauses Brandenburg I, 382ff. *Scheibel*, Aktenmaessige Geschichte der neuesten Unternehmung einer Union, 1834. *Jul. Mueller*, Die Evangelische Union, 1845. *Nitzsch*, Urkundenbuch der Evangelischen Union, 1853. *W. Hoffmann*, Deutschland Einst und Jetzt im Lichte des Reiches Gottes, 1868. *Rieker*, Die Rechtliche Stellung der Evangelischen Kirche in Deutschland. *Kurtz*, Church History (Engl. 1888), §193, 3. (German ed. 1906, §180, 1). *J. Gensichen*, Denkschrift zum 50jaehr. Jubilaem der Lutherischen Vereine, 1899. *Denkschrift* des Evangelischen Oberkirchenrats (at its fiftieth anniversary), 1900. *American Lutheran Survey*, June 5, 1918. *Beyschlag*, Deutsch-Evangelische Blaetter, 1900. The following articles in *Hauck*, *Realencyklopaedie* (R. E.) have been used: "Corpus Evangelicorum" by Friedberg (IV, 298ff.); "Synkretistische Streitigkeiten" by Tschackert (XIX, 243ff.); "Pfaff" by Preuschen (XV, 234ff.); "Union" by Hauck (XX, 253ff.); "Separierte Lutheraner" by Froboess (XXI, 1ff.); "Scheibel" by Froeboess (XVII, 547ff.); "W. Hoffmann" by Koegel (VIII, 227f.); "Katechismen" by Chors (X, 130ff.) *Meusel*, *Kirchliches Handlexikon*

on "Union" (VII, 4ff.) ; "Wangemann" (VII, 170) ; "Lutherischer Verein" (VII, 379ff.). "*Lutheran Cyclopaedia*" (Jacobs and Haas) on "Prussian Union" by Mohldenke (pp. 525f.) ; on "Grabau" (p. 203).

In chapters I, III, and IV, we have made ourselves witnesses of many and persisting efforts to bring about a union between Lutherans and Reformed. Not a stone was left unturned in these endeavors. As a brief review we refer to Bucer with his inexhaustible optimism and diplomacy (p. 7ff.) ; to Luther as he for a number of years literally forced himself into an attitude of persevering irenics in order to remove the schism (p. 12ff.) ; to Melancthon with his mediating formulas (p. 40ff.) ; to the various proposals for a union by the Reformed (p. 55ff.) ; to the literary activity of George Calixtus (chapter IV) ; to the life work of John Dury (p. 77ff.) ; to the Leipzig Conference of 1631 (p. 56ff.) But all these efforts did not bring the Union. It became evident the longer the more that the historically developed division could not be overcome. The two churches, each established upon different principles, had created their own theology and their own life. (See our remarks on page 61f.)*

What had been found to be impossible in the time of these movements seemed to become a reality in the nineteenth century when in 1817 the Prussian Church Union was proclaimed. The historical development of this Union, however, revealed the fact that even in this movement a real union of the two churches of Protestantism had not been found ; that it was only a mechanical union, or a confederation of a Lutheran and a Reformed Church under a state church government. Related movements in other dominions of Germany show more of an approach to the absorptive union, but that was because there the historical Lutheran Church had already been pressed out of existence in a preceding age as was related, p. 36ff.

*The quotation of these pages has reference to the separate publication of this series of articles, which will appear after a seventh chapter has been printed.

I. PREPARATORY DEVELOPMENT FOR THE PRUSSIAN CHURCH UNION.

Broadly speaking we may say that the Prussian Church Union was chiefly the result of three factors: (1) the change of thought that came with the age of rationalism; (2) the passing sentiment of a revived pietism; and (3) the state church policy of the Hohenzollerns, which was the organizing factor.

Elector Sigismund, after his conversion to the Reformed Church (1613), had tried to make his Lutheran subjects mildly Reformed. In this he had failed (p. 38ff.; cf. 70ff.) But his successors followed the policy of equalizing the confessional and practical differences of the two churches through all kinds of union measures. We refer especially to Elector Frederick William I and his conflict with Paul Gerhardt (p. 71ff.) The first kings of Prussia were active in the same direction.¹ Prussia was aspiring to the protectorate and leadership of German Protestantism and to take the place which Saxony had held in the *Corpus Evangelicorum*.² In 1701 the son of Elector Frederick William I was crowned at Königsberg as Frederick I, the first king of Prussia. The Hohenzollerns were fast approaching the time when their aspiration to the national and political leadership in Germany was no longer a dream. A united Protestantism was an important factor in welding the many States of Germany into a united empire. Propositions for a Protestant Union were part of the policy of Prussia's first king.³ The view of the Hohenzollerns was upon a union of German Protestantism in and outside of Prussia. Even as early as the years following 1717, the second centennial of the Reformation, the second king of

1 Stahl, *Luth. Kirche und Union*, p. 472.

2 See Friedberg in *R. E.* IV, 299, 23, 38. Cf. Tschackert in *R. E.* XIX, 246, 28-45. *American Lutheran Survey*, June 5, 1918, p. 202.

3 Cf. F. Brandes, *Geschichte der kirchlichen Politik des Hauses Brandenburg I*, 383ff. See also the very interesting remarks of Hauck in *R. E.* XX, 256, 43-46. Cf. Tschackert in *R. E.* XIX, 249, 35ff.

Prussia, Frederick William I (father of Frederick the Great) would have liked to consummate the union of the two churches. His helping hand was Count Metternich, who drew up fifteen points as a basis for the union.⁴ He was supported by C.M. Pfaff at the Tuebingen University, whose appeal for a union in 1720 ("Friedfertige Anrede," etc.), attracted considerable attention.⁵ Even the Corpus Evangelicorum with its seat in Regensburg, the highest authority in church matters touching the interests of all the Protestant states, was in favor of it. Leibniz had given out the word that Luther and Calvin both were right; Luther's Real Presence, he said, has its reality in the spiritual power proceeding from the Body of Christ at the right hand of God. According to this interpretation Calvin had the correct definition. But nothing came of the endeavors at this time. The Lutheran clergy were generally opposed to the union.⁶ The book of E. S. Cyprian, "Abgedrungener Unterricht von kirchlicher Vereinigung," etc., 1722, is of special interest here. His warning reminds us of the protest of Claus Harms little less than a century later.⁷ Cyprian wrote under the protection of Prince Frederick II of Weimar-Meiningen, who befriended him. The king of Prussia demanded that his voice be silenced. Frederick William III, under whom finally (1817) the Union was proclaimed, began to work for that end at an early time of his reign. In the outgoing decade of the eighteenth century, at the appeal of his court preacher Dr. Sack (in his "Promemoria" of 1798), he appointed a commission for the creation of a common liturgy. The French revolution and the Napoleonic wars then absorbed the interest so that nothing was done for a number of years.

The Hohenzollerns were favored in their union policy by the spirit of the age, which changed fundamentally when the storm of rationalism made *tabula rasa* with the

4 R. E. IV, 366, 31.

5 See Preuschen in R. E. XV, 236, 34ff.

6 Hauck in R. E. XX, 255, 16.

7 See R. E. IV, 366, 20, 50ff.

faith of the Church. True, the supernaturalists emerged. But most of these could not sufficiently rid themselves of rationalistic influences. To this class belonged also Dr. Sack as can be seen from his "Promemoria."⁸ Provost Teller, of Berlin, a member of the king's commission, was an outright rationalist. He declared publicly: "Because of their faith in God, virtue and immortality, the Jews ought to be regarded as genuine Christians."⁹ The general literature was pervaded by a spirit of Hellenism and heathenism, as can be seen from the writings of Goethe, Schiller and others of the German classics. Kant was a great thinker, but with all his emphasis upon conscience and moralism he ignored the essentials of religion. In such a time appreciation of the Church's confessions could not be expected. Schleiermacher, in his writing of 1804,¹⁰ regarded the confessional division of Protestantism as a result of the stubbornness of the Reformers and as an outright misdevelopment of history. Certainly, the union of these "sister churches" at least seemed natural in an age when the thought of the cultured was upon a world-religion based upon the belief in God, virtue and immortality.¹¹

We are told that the Christians, the pietists of that day, were the supporters of the union idea. This is true. But their influence, at first, was not strong, and therefore they did not originate the movement. They existed as "die Stillen im Lande." They represented the faith of individuals, which under the devastations of rationalism had sought refuge in the heart.¹² This faith of individuals—such as Gerhard Tersteegen, for instance—had lost sight of congregation and Church. They were souls like Mary whose interest was centered solely upon

8 Printed by Wangemann in his "Sieben Buecher preussischer Kirchengeschichte" I, pp. 1-8.

9 Kurtz, Church History, Engl. ed., 1888, §171, 4.

10 "Zwei unvorgreifliche Gutachten in Sachen des protestantischen Kirchenwesens, zunaechst in Beziehung auf den preussischen Staat."

11 Cf. Hauck, R. E. XX, p. 254, 50ff.

12 Rudelbach, Reformation, Luthertum und Union, p. 615: "Der Glaube fluechtete sich in die Herzen der einzelnen Bekenner."

"the one thing that is needful."¹³ True, after the tribulation of the Napoleonic wars many of the cultured also found their way back to a positive faith in a living personal God and in Christ as the mediator for man's Salvation. This growing revival was at first in no wise confessional in character, but purely Biblical. The Christians of all churches, including the Roman Catholic, joined hands as if they were one communion of believers. But the mistake of those that advocated the Union on the basis of this religious enthusiasm consisted in this, that they regarded a merely passing sentiment for union as something permanent. Very soon the time came when these Biblicists or new pietists felt the need of linking up their religious experiences with the confessional experience of the historic Church.¹⁴ Then it was found that confessional convictions after all have their rightful place in the life of the Church. For an interesting parallel in history we refer to the period of the so-called "American Lutheranism" in our own country. It was pietistic and it distrusted the historic development of the Church with its confessions. Dr. Charles Porterfield Krauth remarks: "It mistook a tendency half developed for a final result."¹⁵ Both the rationalistic and the pietistic factor combined to aid the king in his gradually developing plan to consummate the Union at the coming three-hundredth anniversary of the Reformation.

Preparatory in nature was also a step that was taken in 1808 when the king dissolved the upper-consistory together with the provincial consistory (both creations of Frederick the Great in 1750) and the government of the Church was taken over by a department of the State (Kultusministerium). So the king who was the head of this department became the highest bishop of the church (*summus episcopus*). This was the final legalization of a condition of caesareopapism under which Lutheranism

¹³ Cf. Stahl, p. 473.

¹⁴ Hauck, R. E. XX, p. 256, 10; p. 255, 1ff.

¹⁵ Spaeth, Charles Porterfield Krauth II, p. 85. Cf. Neve, Brief History of the Luth. Church in America, 2nd ed., p. 128.

has suffered unspeakably. The pope in Rome had never more power over his church than was now vested in the hands of the Reformed king of Prussia as bishop of the Lutheran Church in his domain.

King Frederick William III was a man of personal piety, with a personal interest in the Church, and it should not be left unstated that in the Union which he proclaimed in 1817 he meant to promote the spiritual welfare of his people. But that the political motive was not a secondary consideration can easily be seen in the historical perspective. The Vienna Congress in 1815 had been engaged in a reconstruction of Europe leaving a strong Prussia with Westphalia, the Rhine Province, the Province of Saxony, Posen and the Island of Ruegen as new accessions while all the thirty-eight German States had united into a German federation. Now the desire for a union of German Protestantism was stronger than ever before. Hauck in his article on the "Union" in R. E. has a very characteristic remark when he says that in cultivating the Union idea it was one of the objects of the State "to gather up the strength of Protestantism in the empire."¹⁶ German Protestantism was to be used for political purposes.

II. THE PROCLAMATION OF THE UNION AND THE FIRST STAGE OF ITS DEVELOPMENT.

In that historical proclamation of the Union at the third anniversary of the Reformation in 1817 the king declared in his famous decree (*Kabinettsordre*) that the Reformed Church was not to become Lutheran, nor the Lutheran to become Reformed, but that both were to con-

¹⁶ R. E. XX, p. 256, 45: "Der Wunsch, die religioese Spaltung ihrer Untertanen zu beseitigen, die Kraft der Evangelischen im Reiche zusammenzufassen, machte die Hohenzollern zu Traegern und Foerderern der Idee der Union. Cf. Hoffmann, the most influential man in the Evang. Oberkirchenrat from 1852 to 1873, in his book "Deutschland Einst und Jetzt im Lichte des Reiches Gottes." p. 494.

stitute "a renewed Evangelical Christian Church." The confessional basis of this church was to be "the principal points in Christianity, wherein both churches agree" (*consensus*); the doctrines of disagreement, on the other hand (*dissensus*) were to be considered as "non-essential" and to be left to the private conviction and liberty of the individual; in other words, they were to be eliminated from the Church as such.¹⁷ We see, it was a real absorptive union that the king was planning. The object of his creation was to be an "Evangelical Christian Church" on the basis of a distinction between fundamentals and non-fundamentals, or between faith and theology, much after the suggestion of George Calixtus as reviewed in chapter IV.

The following measures constituted the program for the introduction of the Union as it was first contemplated by the king: (1) Both the Lutherans and the Reformed were placed under one and the same church government. This, however, had been done already in the year of 1808, as has been reported. (2) The common order of service (Agenda), adapted to Lutherans and Reformed alike, the main work of which had been done by the king himself, was forced upon all congregations. In this order of service, it is true, large concessions had been made to the Lutheran liturgies of the sixteenth century, but in the doctrine of the sacraments the Lutheran teaching was not expressed and open communion was expected. (3) By the decree of 1823 the subscription to the *Unaltered* Augsburg Confession and the Formula of Concord was nullified and ministers were called upon to subscribe only to the "confessional writings of the United Evangelical Church in so far as they agree with each other." Later, subscription was made to "the Confessions of our

17 See the full text of the decree in Wangemann, "Kirchliche Kabinets-Politik" in *Una Sancta* II, 2nd book, pp. 249ff. Stahl, p. 475; Rudelbach, p. 619. Meusel, *Kirchl. Handlexikon* VII, p. 6. Lutheran Cyclopedia, p. 526. Hauck in *R. E. XX*, 256, 56.

Evangelical Church." Still later, in response to demands of the Lutherans, the Augsburg Confession of 1530 was mentioned when ordination took place in a Lutheran congregation. This latter arrangement, however, marks the change from an absorptive to a confederative union, of which we shall treat in the next section. (4) In the year 1822 it was declared that those candidates for the ministry who should subscribe to the so-called "Unions-revers" (a written promise, at their examination, to submit to the Union arrangements), were to receive appointment with Lutheran as well as Reformed congregations. Later, 1830, without considering such a written "Revers," it was determined that pastorates of the State Church should be supplied with Lutheran and Reformed pastors indiscriminately, provided that the congregations would not raise objection. (5) In the city of Bonn a theological faculty was constituted on the Union principle. (6) The organization of "mixed congregations which would constitute themselves on the consensus of the confessions of both churches" was everywhere encouraged. (7) The "General-Superintendents" and the "Superintendents" received instructions to see to it that the congregations would give up their distinguishing names, "Lutherans" and "Reformed," and simply call themselves "Evangelisch." (8) The breaking of the bread at the communion was made the outward sign of having adopted the Union.¹⁸

At first, it seemed that there was general approval, or, at least, no opposition to the Union. The indefiniteness and abstract character of the king's decree appealed to the spirit of the age. The ministers of Berlin, Lutheran and Reformed, responded by assembling in a Lutheran church to receive the Lord's Supper under the symbol of breaking the bread and by using the words: "Christ, our

¹⁸ Cf. Stahl pp. 478f. Meusel VII, p. 6.

Lord, said: Take and eat," etc.¹⁹ The theological faculty of the university met in a Reformed church and received the communion in the same manner. In both cases the congregations had not been invited. Schleiermacher, as president of the Berlin Synod, published an official explanation in which he stated that the celebration of the Lord's Supper had been intended as an expression of a church-fellowship without a doctrinal union, and he predicted that the higher life in this new relation would manifest itself in a stronger emphasis upon the distinguishing doctrines.²⁰ This was certainly a strange expectation as coming from an advocate of the Union such as Schleiermacher. It did come true, however, later under a strong Lutheran reaction of which we shall hear in the following section. But then it was to be crushed by the Union authorities. One reason, perhaps, why there was no noticeable opposition at this time was that with the proclamation in 1817 the assurance was given that no congregation should be forced to join the Union. At first, the congregations remained unmolested. Even the common service book (*Agenda*) was at first only recommended. Trouble came as soon as this order of service, the symbol of the Union, was made obligatory for all congregations.

A number of other principalities and several cities followed Prussia in introducing the Union. They were the Palatinate on the Rhine, Grand Duchy of Hesse, Anhalt, Waldeck, Baden, Hanau, Fulda, Bernburg, Dessau, Koethen. In each case the preparatory work had been done by the princes with the aid of Melancthonian formulas and as a rule with the *Variata* (cf. p. 42f.)

19 This merely reciting form of distribution, which was to suggest to the communicant the liberty of interpreting Christ's words as he pleases, was recommended by Prof. Marheinecke in a little writing: "Das Brot im heiligen Abendmahl." It became the shibboleth of the Union, to which the Lutherans later opposed, as a public profession, the words: "This is the true Body," etc. The English Lutheran Church of America, with a history different from that of the Lutheran Church in Germany has not followed that practice, but uses the words: "This is the Body of Christ," etc.

20 Cf. Rudelbach, pp. 622f.

III. THE REACTION.

Generally speaking, there was no confessional consciousness when the Union was announced. Yet a few voices were heard from outside of Prussia. At Leipzig, Prof. J. A. Tittmann replied to Schleiermacher (1818) predicting that nothing good would come out of the Union.²¹ A very strong testimony came from Pastor Claus Harms in Kiel in his famous "Ninety-five Theses" which he published for the third anniversary of the Reformation. In the seventy-fifth of these he declared prophetically: "Through a marriage the poor maid, the Lutheran Church, is to be made rich. Do not perform this ceremony over the bones of Luther. They will become alive, and then woe unto you!" This prophesy soon saw its fulfillment.

The tercentenary anniversary of the delivery of Augsburg Confession (25th of June, 1830) was approaching. King Frederick William III was planning to make this anniversary the occasion for a large forward step in the introduction of the Union.²² The obligatory use of the Agenda had already been ordered. In a special decree of April 30, 1830, the king demanded that the church authorities should see to it that as a symbolic expression of joining the Union the rite of breaking the bread in the communion be introduced and that the designation of the two churches as "Lutheran" or "Reformed" be abandoned.²³ On the basis of this decree the General Superintendent in Breslau (capital of Silesia) recommended to the clergy of his district that on the anniversary of the delivery of the Augsburg Confession the communion be received in accordance with the decree of the king.²⁴ Scheibel, professor at the University of Breslau, and pas-

21 See Rudelbach, p. 624.

22 See Froboess in R. E. XII, p. 2, 50ff.

23 See the text of the decree in Wangemann, "Preussische Kabinetts-Politik," in *Una Sancta* II, book 2, p. 311, cf. p. 313.

24 Froboess, R. E. XII, p. 2, 53ff.

tor at the Elizabeth Church in that city,²⁵ who had already written against the Union,²⁶ protested for himself and a part of his congregation and even appealed to the king. But his petition was refused, and he, together with another minister, was temporarily suspended from office. This was the beginning of a separatistic Lutheran movement which in the end resulted in an independent Lutheran Church in Prussia. Several hundred members of the congregation rallied about Scheibel, among them Prof. Steffens, the rector of the university, and Huschke, a professor of jurisprudence who was at home in the problems of theology as he was in the science of law.²⁷ Petition after petition was sent to Berlin. By the end of August, the followers of Scheibel had increased to over one thousand. They refused the king's Agenda which, to them, was in a special sense the symbol of the Union. The demand was for an independent Lutheran Church in which ministers and congregations could live and testify according to the confessions of this church.²⁸ But all petitions were in vain. Meanwhile the movement spread into the neighboring provinces. Missionaries of a revived Lutheranism visited the congregations in Silesia, Saxony, Brandenburg, Pommerania and Posen, and enlightened the congregations through speech and writings regarding the difference between the Lutheran Church and the Union. Many were prosecuted and suffered imprisonment and fine, but such martyrdom brought fresh fuel to the awakened Lutheran consciousness.²⁹ Scheibel, removed from his offices in the church and in the university and forbidden to preach and to write, soon (1832) retired from Breslau and took his abode in Dresden, the

25 For a characterization of Scheibel see R. E. XVII, p. 551, 20ff.

26 R. E. XVII, p. 349, 10ff.

27 Prof. Julius Stahl in Berlin, whose great work "Die Lutherische Kirche und die Union" we have frequently quoted, was another man who combined the study of theology with his profession of teaching on law.

28 Froboess, R. E. XII, p. 3f.

29 See J. Gensichen, Denkschrift zum 50 jaehrigen Jubilaeum der lutherischen Vereine. 1899.

capital of Saxony.³⁰ Now Huschke became the special leader of the movement. The king published the decree (*Kabinetts-Ordre*) of February 28, 1834, giving to the Union the character of a confederation. It was hoped that this would put a stop to the restlessness of the Breslauers and their sympathizers. But these were determined to be satisfied with nothing less than a Lutheran government for the Lutheran Church. So, under date of April 4th, 1834, a number of ministers and candidates of theology and thirty-four congregational representatives appealed to the king to recognize them as an independent Lutheran church. The petition was flatly refused. To make further resistance impossible, a number of laws were made: (1) against private religious meetings; (2) against the performing of ministerial acts by persons not ordained; (3) against parents refusing to send their children to the religious instruction of the state schools; (4) against ministers not using the king's Agenda. This was the program of the State for crushing the movement. The pastors, Berger, Biehler and Kellner were deposed from the ministry, because they insisted on using the Lutheran formulas for ministerial acts and they rejected the king's Agenda which was to them the symbol of the Union. On the basis of the aforementioned decrees a comprehensive system of police persecutions was now inaugurated. Much has been written on both sides on the case at Hoenigern (Silesia) where a congregation of thousands resisted the introduction of the Agenda and was forced to yield to a strong military force.³¹ We shall have occasion for a special discussion of this case later. After the event at Hoenigern, a considerable number of ministers with their congregations joined the opponents of the State. Among them was

30 Here he wrote his two volumes "*Aktenmaessige Geschichte der neuesten Unternehmung einer Union*" (1834), which is recognized as the best source-book on the history of the Union up to the time of its publication. The writer had the use of this work through the kindness of the Union Theological Seminary librarian, but has preferred to give the references after Wagemann who takes us up to 1884.

31 See the detailed report in R. E. XII, p. 6, 8-30.

Guericke, professor of church history in Halle. All were deposed from the ministry. But they persisted in serving their congregations. In the spring of 1835 they organized themselves into a synod and made careful provision for serving their scattered churches. Four candidates were ordained. Chased by the police, the ministers were hurrying from place to place, preaching and administering the sacraments, mostly at night. When apprehended they were imprisoned. When members of the congregations refused to disclose the names of ministers who had officiated they were punished with three months' imprisonment on water and bread. Many laymen in those days lost all their possessions through fines. The oppression was so persistent and reached such a degree of severity that in some congregations hope for a better day was given up and plans were matured for emigrating. Some went to Australia, others came to America.³² The crown prince, later King Frederick William IV, was convinced of the wrongfulness of his father's policy and sought to intervene.³³ In 1840 King Frederick William III died. One of the first acts of his successor was to liberate the interned Lutheran ministers. In the following year, they organized themselves publicly as the "Oberkirchenkollegium," free from the State, with Professor Huschke as first president, and they were recognized by the State in 1845.³⁴ In 1913 this first Evangelical Lutheran Free Church in Prussia comprised 59,817 members, 86 pastors, 156 churches, 22 chapels and houses of prayer.

After Wangemann's publication of the "Una Sancta" the advocates of the Union have criticized this Lutheran movement. It is said that it was nothing but plain rebellion against the measures of a just king without a legitimate confessional motive. Wangemann contends

³² R. E. XII, 6, 55ff. Meusel I, 104. With Wangemann's representation in *Una Sancta* I, book 3, p. 111 on "Grabau" compare the article by Grabau's son in the *Lutheran Encyclopedia*, p. 203.

³³ Cf. R. E. XII, p. 30ff.; p. 7, 6-27.

³⁴ R. E. XII, p. 7, 23ff.

that the Lutheran character of the congregation at Hoenigern was in no wise threatened, because in the king's Agenda provision was made for Lutheran congregations preferring Lutheran forms of expression in the administration of the sacraments. In addition to that he charges the leaders of the movement, Scheibel, Huschke and their followers, with un-Lutheran and peculiar theories concerning the relation of Church and State, and he insists that it was for these theories that minister and congregation stood in that conflict at Hoenigern. What is to be answered?

Wangemann in his "Una Sancta"³⁵ has a distinct merit for having published many documents bearing on the history of the Union policy of the Hohenzollerns, and many of his reflections in the *Una Sancta* are of a very instructive nature. But Wangemann must be read with criticism.³⁶ He had removed to Berlin as president of a foreign mission institute which depended upon the good will of the government and also upon the support of many circles that had settled down under the Union arrangement.³⁷

As a guide for reading Wangemann on the Hoenigern case we call attention to the following: (1) Pastor Kellner, of the Hoenigern Church, was deposed from his charge because he and the congregation with him refused the king's Agenda. This was the real point of conten-

³⁵ This work of two volumes is not to be confounded with his "Sieben Buecher preussischer Kirchengeschichte." These books he wrote as an opponent of the Prussian Union. But later, he changed his position and became an advocate of the Union in its confederative form, defending the position of the Lutherans who wanted to remain in the state church against those that separated themselves. As an expression of this position and at the same time to correct various matters that he had written in the former work, he published the *Una Sancta*.

³⁶ See the article on "Wangemann" in Meusel VII, p. 170.

³⁷ See *Una Sancta* I, book 5, p. 403. As the Leipzig Foreign Mission Institute had become the rallying point of the separated Lutherans (R. E. XII, p. 8, 6ff.) so Wangemann's institution became the centre of the missionary activities of those Lutherans of Prussia, who remained in the Union, the "Lutheran Associations." Cf. Meusel IV, p. 379.

tion.³⁸ The State declared: Adoption of the Agenda does not mean the adoption of the Union.³⁹ But the Lutherans could not help but see in the Agenda, not only the symbol of the Union, but even the instrument for its introduction. Prof. Hauck says: "The forms for preparatory service and communion were un-Lutheran, particularly the form of distribution failed to give satisfaction. While it did not contradict the Lutheran conception, neither did it give expression to it. And so the form seemed to be intended for the silent removal of the Lutheran interpretation."⁴⁰ A special permission to certain individual congregations to substitute more Lutheran expressions could give no satisfaction to those that fought for the rights of the whole Lutheran Church in the country. It was at this time that the State was pressing the Union in every possible way (introduction of the Reformed rite of breaking the bread, abandonment of the name "Lutheran," "Unionsrevers" at the ordination of ministers, etc.) Decoration with the "red order of the eagle" was much used to invite yielding to the Union. And it must be said that in spite of all the assurances that adoption of the Agenda did not mean joining the Union the State itself did look upon the Agenda as a symbol and instrument of the Union.⁴¹ Hauck says that the king could not command the adoption of the Union (namely that Lutherans and Reformed should blend into one congregation, that Lutheran and Reformed congregations should establish themselves upon the consensus position), but as *summus episcopus* he could command the adoption of forms for worship and ministerial acts. To this Hauck adds the remark: "So it can easily be seen what significance the Agenda was bound to have for the introduction of the Union." We may say, the Agenda was the instrument for *clinching*

38 See Wangemann, "Drei Preussische Dragonaden," *Una Sancta* II, book 2, pp. 13, 64. Cf. R. E. XII, p. 6, 8.

39 R. E. XII, p. 2, 45.

40 R. E. XX, p. 258, 26ff.

41 Read Hauck in R. E. XXI, p. 257, 50; 258, 13-15.

the Union.⁴² As matters had developed, yielding on the Agenda would have been the same as in Melancthon's time the yielding to the interims. For a Lutheran conscience, the adoption of the Agenda was no adiapheron. Wangemann in his discussion has completely beclouded the issue.⁴³ (2) Again Wangemann has failed to represent the situation correctly when he says that the protesting and appealing ministers stood merely for the peculiar theories of Scheibel and Huschke regarding the relation of Church and State.⁴⁴ Surely, the varying theories of these men were not the *practical* point of dispute for the opponents of the Union. What they wanted was a guarantee for an unmolested existence of Lutheranism not only in the local congregation, but in the country. And while they stood in the fight the conviction was growing with them that the Church must be free from the State altogether.⁴⁵ To us in the Free Church of America the correctness of this position is so clear that it needs not to be argued. To illustrate only, we ask: Could the Presbyterian Church exist, grow, develop and fulfill its peculiar mission under a mixed government, dominated by influences bent upon its equalization with other forms of Protestantism? (3) Even that cannot alter our conviction of the rightfulness in general of the position of those Lutherans if it can be shown that their contention was at times connected with an unjustifiable enthusiasm and even fanaticism. Church history shows us that in times of persecution good movements can lose their balance for a season. Among the Christians of the

42 Cf. R. E. XVII, p. 550, 11.

43 At another place in his *Una Sancta* (1, 3, §70) he has stated it correctly.

44 See *Una Sancta* II, book 3, p. 14f. Cf. vol. I, book 3, §§66-68. Compare further on "Scheibel," R. E. XVII, p. 594, 20-42; p. 550, 8; p. 551, 36ff. Compare on "Huschke," R. E. VIII, p. 469, 25ff; p. 470, 27ff.

45 See R. E. XII, p. 7, 10-21. Wangemann ignores too much the significance of a Lutheran government for the Lutheran Church. But his position is artificial. He does not and cannot speak his own soul. There can be no stronger refutation of his attitude to the demand of those Lutherans than what he himself writes in book 5 of the *Una Sancta* I, pp. 378-87.

first centuries some went so far as even to seek martyrdom. A good and a great man like Tertullian was a representative of such a mistaken view. History will continue to speak with respect of the case of the old Prussian Lutherans in their conflict with the Union policy of the Hohenzollerns. In spite of Wangemann's elaborate publications we find that such a standard work as the "Protestantische Realencyclopaedie" of twenty-four volumes relates the Hoenigern case and the persecution of those Lutherans in essential harmony with original reports.⁴⁶ Hengstenberg's "Evangelische Kirchenzeitung," in 1859, looked back over more than thirty years after the introduction of the Union and wrote: "What has been accomplished? Twenty to thirty thousand Lutherans have been driven across the Atlantic, forty to fifty thousand into independent Lutheran organizations, and within the Church nothing but conflict and troubled conscience wherever the word 'Union' is pronounced."⁴⁷

IV. THE PLAN OF AN ABSORPTIVE UNION CHANGED INTO A CONFEDERATION.

It was in consequence of that constantly growing opposition which led to the establishment of a free Lutheran Church in Prussia that Frederick William III decided to give to the Union a more confederative character. In the year 1834 he issued a historically significant decree which, in one section, read as follows: "The Union does not aim at nor does it mean a giving up of the existing confessions of faith; neither is the authority annulled, which these confessions have hitherto had. The adoption of the Union means only an expression of the spirit of moderation and toleration, which does not anymore make the difference in some points of doctrine, to which the other party holds, a cause for refusing the out-

⁴⁶ See R. E. XII, p. 6ff.

⁴⁷ Cf. American Lutheran Survey, June 5th, 1918, p. 203; also Lutheran Church Work and Observer, July 4, 1918, and Fritschel, *Lutherisch oder Unionist*, p. 21. Wartburg Publ. House, Chicago.

ward church-fellowship. The adoption of the Union is a matter of free choice, and it is therefore a mistaken idea that the introduction of the renewed order of service involves the adoption of the Union or is thereby indirectly effected."⁴⁸

It cannot be denied that in this decree a course different from the original plan is observable. In the proclamation of 1817 the aim was at the establishment of "a renewed Evangelical Christian Church," based upon the consensus, or "the principal points in Christianity, wherein both churches agree." The dissensus was declared to be "nonessential." Now, the existing Confessions were not to be given up, their former authority was not to be annulled. Yet, three union factors were to remain in force: (1) the non-confessional state church government; (2) the Agenda, (3) the outward church-fellowship at the altar and in other matters.⁴⁹ The Union, also in this second stage of its development, remained a dualism. That was the reason why the separated Lutherans felt that they could not compromise. This new order of the king, therefore, did not bring peace to the Church of Prussia. Two factions now stood opposed to each other: the friends of the Union who were striving to bring to recognition its original absorptive character, and the Lutherans who strove for the confessional character of the Lutheran Church in the Union so that they might not be driven, in their conscience, to follow the Lutherans that separated themselves from the state church.

The Union party was represented by the so-called Union theologians, also known in the theological developments of that age as the "mediating theologians," the

⁴⁸ Wangemann, *Die kirchliche Kabinets-Politik* Friedr. Wilh. III (Una Sancta II), pp. 327f. Cf. Hauck in R. E. XX, p. 257, ~~49~~ Meusel VII, p. 6. Stahl, p. 481.

⁴⁹ To this church-fellowship belonged such matters as subscription at ordination to "the confessions of our Evangelical Church," freedom for pastors to serve either church, as long as the congregations did not object. See Meusel VII, p. 6, 2nd column; Stahl, p. 483.

most influential of whom were Julius Mueller, Dorner, C. I. Nitzsch, Luecke, Ullmann, Schenkel, J. P. Lange, Bey-schlag and others. The position of these men on the Union was best expressed in the writing of Mueller, "Die Evangelische Union" (1845), and in that of Nitzsch, "Urkundenbuch der Evangelischen Union" (1853).⁵⁰ The aim was at a common confession for the Union, drafted by Nitzsch,⁵¹ and presented by his party at a general synod in Berlin, held in 1846. This confession, in the shape of a formula for ordination⁵² eliminated even parts of the Apostles' Creed as too much out of harmony with the present state of theological science, and it presented, in the language of Scripture passages, what was regarded as fundamental in the Lutheran and Reformed confessions, thereby silently relegating the differences between the two churches to the category of nonfundamentals. The Union theologians, especially Jul. Mueller (professor in Halle), had developed a theory as a scientific foundation for the distinction between fundamentals and non-fundamentals. It was the distinction between intuition and discursive thought. The objectively divine in Scripture and in the historic confessions of the churches constitutes the fundamentals as opposed to the human conception in Scripture and confession, which is non-fundamental.⁵³ But there was so much opposition to this "Nicenum of the nineteenth century," to the "Nitzschenum" as it was called, that the government could not

50 On these two standard works, see Wangemann, "Die Preussische Union in ihrem Verhaeltnis zur Una Sancta" (I, book 6, pp. 350-54). Nitzsch published in his book the following Union documents as an expression of the true Union: the Marburg Articles, the Wittenberg Concord, the Consensus of Sendomir, the Brandenburg Confessions, the Union proclamation of 1817, (the decree of 1834 was omitted), a proposed creed for the Union by Nitzsch himself, of which we shall now speak.

51 R. E. XIV, p. 133, 23.

52 See it quoted by Nitzsch, p. 127, and by Wangemann, ut supra, p. 296. Cf. Kurtz, Church History (Engl.) §193, 3. R. E. IV, 803, 5, 18; XIII, 533, 10ff; XIV, 132, 60.

53 See the most interesting discussion of this matter in Stahl, Luth. Kirche und Union, pp. 367-97: "Die Union im Sinne der Vermittlungstheologie." Cf. Meusel, "Begründung der Union durch die Unionstheologie," in Handlexikon VII, p. 8.

for a moment consider its adoption. This negative attitude of the government to the propositions of this general synod of Berlin in 1846 marked the final failing of an absorptive Union in Prussia.

The party of confessional Lutherans in the Union had received its stimulation through the Breslau movement of which we have reported. In the period of persecution through the State the missionaries of the persecuted came into the congregations in Silesia, Pommerania, Posen, Brandenburg, Province of Saxony and awakened the Lutheran consciousness of the people. This took effect especially with the earnest believers in the congregations. With the scruples over the Union they came to their pastors, and these, in order to be able to answer the questions of their parishioners, were forced to study the long forgotten confessions of the Church. So Lutheran consciousness was revived among the ministers who soon began to send petitions to Berlin for safeguarding the Lutheran Church. Lutheran organizations sprang into existence in all the eastern provinces of Prussia.⁵⁴ Pommerania was especially leading in this movement. The year of revolution, 1848, came. King Frederick William IV was at the point of abandoning the government of the Church.⁵⁵ The Lutheran Association in Pommeria had already taken steps for an independent organization of the Lutheran Church. But the waves of the revolution soon receded and restoration of the old order in church matters followed. At this time, Sept. 10th, 1849, all the separate Lutheran organizations assembled in Wittenberg and organized themselves into a central society. They established themselves upon five theses which are known in history as the "Wittenberger Saetze," and form the program of the organization. These read as follows:

First. "We stand on the confessions of the Evangelical Lutheran Church."

⁵⁴ See article "Lutherischer Verein" in Meusel IV, p. 379ff.

⁵⁵ Wangemann, *Die Preussische Union in ihrem Verhaeltnis zur Una Sancta I*, book 6, p. 309.

Second. "We are convinced that our congregations have never rightly ceased to be Lutheran congregations, and that we are in duty bound to defend their confessional rights with all our might."

Third. "The confessional rights of the Lutheran congregations demand for their safeguard a confessional constitution. Accordingly, we ask for recognition and a carrying through of the Lutheran Confessions in cultus, congregational constitutions and government."

Fourth. "As the first aim of our endeavor we mention the liberation of the altar service from all ambiguity and a full expression of our confessions in the entire divine service. Further, we demand a guarantee of our confessional independence in the administration of the church government and preservation of Lutheran principles in our congregational constitutions."

Fifth. "These ends we do not wish to accomplish by a leaving of the State Church, because we feel bound in conscience to carry through this fight for the good rights of our Lutheran Church upon her own territory within the State Church."

This was a time in the history of the Prussian Church Union when it was not regarded wise to ignore the demands of the Lutherans. The State was interested in keeping them from joining the separated Lutherans. So it came that the king (Frederick William IV), in a decree of 1852, made to them a concession that affected even the church government. In that order the following stipulation was made: "The Evangelische Oberkirchenrat consists of members belonging to both churches, and if there is a matter that can be decided only by following the confessions of one of the two churches then the preparatory decision (Vorfrage) is to be reached by a vote of the members belonging to that side, and their decision is then made the basis for the vote of the entire body. Therefore in matters pertaining to the Lutheran Church only those members of the Oberkirchenrat who

belong to that confession shall decide."⁵⁶ At first this so-called *itio in partes* decree was much appreciated by the Lutherans, because it showed that the king seriously wanted to safeguard the Lutheran Church and that the confederative character of the Union, as announced in 1834 (in place of the absorptive of 1817), was to be the policy of the State. As to the real value and practicability of this decree, however, there followed a considerable discussion.⁵⁷ The statement has been made that never in the history of the Oberkirchenrat has a decision been made after the procedure suggested in the decree.⁵⁸ The fact is that close upon the heel of this *itio in partes* order there followed another decree (July 12, 1853) that was to take care of the interests of the Union.⁵⁹ Here the Lutherans were censured for their confessional policies ("konfessionelle Sonderbestrebungen"). The two decrees of 1852 and 1853 taken together reflect in an interesting way the policy which the Prussian State Church was pursuing. The adherents to the Lutheran and the Reformed confessions were to have free religious exercise in their local territories, but a public advocacy of the principles of either of the two churches was to be discouraged. Propaganda was permitted only for the Union, not for the Confession. The Lutherans especially were to be kept from asserting themselves. Wangemann says (p. 358) that since 1854 no confessional Lutheran was called into the higher church offices. The friends of the Union organized themselves into a strong association (Positive Union). Stahl asked to be dismissed from the Oberkirchenrat, and his resignation was gladly accepted (1857). It was the time when Hoffmann and Dorner were the most influential men in the government of the Prussian Church Union.⁶⁰

⁵⁶ See the text of this Kabinets-Ordre in Wangemann, *Die Preussische Union, Una Sancta* I, 6, pp. 332ff.

⁵⁷ See Wangemann, *ut supra*, pp. 338ff.

⁵⁸ Stahl, p. 488.

⁵⁹ Printed in Wangemann, *ut supra*, pp. 342f.

⁶⁰ See the characterization of these two men as promoters of the Union by Wangemann, *ut supra*, pp. 377-80. On Hoffmann's conception of the Union cf. R. E. VII, p. 228, 36ff.

W. Hoffmann especially, a talented executive, whom the king had called from the South as his court-preacher, and as General Superintendent for Brandenburg,⁶¹ was the man who labored to consolidate the Prussian Church Union into what it was in the closing days of the old German empire. During the time of his office (1852-73) the final organization of the Union with regard to congregation, liturgical acts, synod and general synod was wrought out in all details.⁶² Especially from 1860 to 1873 the work upon this complicated piece of church organization had been continuous.⁶³ Hoffman expressed his personal ideal of a union as follows: "I am a member of the Evangelical Lutheran Confession in so far as I was educated, confirmed and ordained in the Lutheran Church. But to this I add that my theological conviction leads me to the union of the two Confessions as it has in reality always existed in the Augsburg Confession."⁶⁴ That the Lutheran dogma by itself and without regard to the Reformed no more expresses to me the theological form of my faith than does the Reformed dogma, unsupplemented by the Lutheran; that I, therefore, regard a real inner union of the two Confessions as an undeniable demand of each of them, and can acknowledge only one Evangelical Protestant Church in two confessional types—not two kinds of evangelical churches."⁶⁵ And yet, Hoffman admitted that an absorptive Union as suggested by Nitzsch and Mueller in 1846 (see above)

61 He had been president of the Basle Foreign Mission institute which is established upon the principle of an absorptive Union.

62 For tracing the development after 1873 we refer to Rieker, "Die rechtliche Stellung der Evangelischen Kirche in Deutschland," also "Jubilaeumsdemkschrift des Evangelischen Oberkirchenrates" (1900). Cf. Beyschlag, "Deutsch-Evangelische Blaetter," 1900 pp. 497ff.

63 Wangemann, as quoted, pp. 359ff; cf. 404.

64 Hoffmann meant the Augsburg Confession of 1530, interpreted by the Variata editions after 1540. The German Reformed have always tried to harmonize the Augsburg Confession thus qualified, with the Heidelberg Catechism. This explains why the advocates of historical Lutheranism have insisted upon subscription to the unaltered Augsburg Confession. See pp. 42-43 and 72f. of our discussions. Also Neve, Introduction to Lutheran Symbolics, pp. 91ff; 98f; 207ff.

65 R. Koegel in R. E. VIII, p. 228, 36-45.

was not practicable and advisable for Prussia. The confederative character of the Union was recognized in the organization that became law in 1873.

Note: When we speak of the Prussian Church Union it must be remembered that the accessions to Prussia in 1866, chief of which were the Lutheran provinces of Hanover and Schleswig-Holstein, kept their own church government and, consequently, did not join the Union. Hoffmann and Dorner strongly advocated the joining of the church of these provinces to the Union. But so frankly did he reveal the ultimate plans of the Prussian Union, namely the creation of one Evangelical National Church for all Germany, that the extra-Prussian Lutherans everywhere were scared into the general watchword: "Nur nicht unter den Evangelischen Oberkirchenrat." (Wangemann, 398.) It was at this time (1868) when Hoffmann wrote his book, "Deutschland Einst und Jetzt im Licht des Reiches Gottes." Here he said, p. 494: "It is the mission of the Prussian Church to lead in the Union, and it is to comprise the whole German Protestantism into one church. The Church will be a German church only when the territorial principle has yielded to the national principle. He, therefore, who resists the development and expansion of the Union, negates the results of the German Reformation and misconceives thoroughly the mission of Germany with regard to the Church." It was in consequence of such utterances of the leading men of the Union⁶⁶ that the Allgemeine Evangelisch Lutherische Konferenz, by the calling of a convention in the city of Hanover (1868), came into existence.⁶⁷

The Prussian Church Union which in these times of reconstruction may soon have to give way to some kind of free church organization, is very complicated and not easily defined. In order to arrive at an adequate description of its character a few questions may be formulated, which we shall try to answer:

⁶⁶ Dorner also spoke of a "universal German Evangelical Church." Wangemann, p. 308.

⁶⁷ Wangemann, p. 400.

First: Was it correct to speak of a Lutheran Church and a Reformed Church in the old provinces of Prussia? Up to the treaty of Versailles these provinces were Brandenburg, East and West Prussia, the Province of Saxony, Posen, Silesia, Westfalia, and the Rhine Province. Prof. Kawerau said in a letter to the writer a number of years ago: We can speak only of a State Church in Prussia, in which the congregations are either Lutheran or Reformed, or (in very small number) consensus congregations and that the government of this State Church had the obligation to protect these—Lutheran or Reformed—congregations upon their historical confessional basis. Stahl says: "The State Church of Prussia is not a Union church. It has not a common confessional basis upon which, as a church, it stands, but its basis is throughout the distinguishing confessions of the Lutheran and the Reformed Churches."⁶⁸

Second: How was the agitation regarding the Agenda settled in that final organization? (See above). There the concession was made that in the administration of the communion the Lutheran form of distribution may be used, but it was conditioned in such a way that it was difficult for the ministers to avail themselves of the privilege. In 1895, finally, a new Agenda was issued with parallel forms for the administration of the sacraments. There was a Lutheran form for the Lutherans, a Reformed form for the Reformed congregations, and also a Union form for the congregations that had actually joined the Union.

Third: How was the confessional obligation at the ordination of ministers settled? Here the instruction reads as follows: The minister is to preach no other doctrine "but the one which is founded on God's pure and clear Word, written in the Holy Scriptures of the Old and New Testaments, our only norm of faith, and as it is testified to in the three chief church symbols, the Apostolic, the Nicene and the Athanasian Creed and in the confessions of our church." To this is added the remark:

68 Stahl, *ut supra*, p. 490f.

"Here, according to custom (wie herkömmlich), the symbolical writings are named." In the Lutheran provinces it is the Augsburg Confession of 1530.

Fourth: What is the situation with regard to the catechisms? A convenient guide for answering this question is offered by Chors' comprehensive article on catechisms in Vol. X of the *Realencyclopædie*. Here it is interesting to observe that Union catechisms are in use not in Prussia, but in the places outside of Prussia where the Union was introduced, namely in Anhalt, Hesse, Nassau, Waldeck, Hanau, Baden, the Palatinate on the Rhine.⁶⁹ In the old provinces of Prussia, in entire consistency with the confederative character of the Union, either the Lutheran or the Heidelberg Catechism is in use. All eastern provinces are Lutheran with perhaps only one Reformed congregation in the larger cities for Reformed people who by vocational interests have to live in such cities. Parts of East Friesland (a section of Hanover), but especially the Rhine provinces are overwhelmingly Reformed, and here the Heidelberg Catechism or a catechism confessionally identical with the Heidelberg is in use.⁷⁰

With regard to confessional statistics it has frequently been a question how to classify the inhabitants of Prussia as it was before the peace treaty of Versailles in 1919. This question should be answered as follows: (1) Hanover (excepting parts of East Friesland), Schleswig-Holstein, and about 500,000 inhabitants of Hesse-Nassau⁷¹ are Lutheran in the sense that they are not even under the Union. (2) Regarding the 18,105,098 inhabitants of the older provinces (see above), the Lutheran Church would be entitled to all who have been confirmed on Luther's catechism provided that in the interpretative parts that catechism has not been modified by unionistic materials. Dr. M. Reu, a specialist on catechisms, said in an article in the "American Lutheran Survey" (May 7,

⁶⁹ See R. E. X, pp. 144f.

⁷⁰ R. E. X, p. 153, 20-52; cf. p. 147, 20ff.

⁷¹ These provinces form the accessions since 1866.

1919), "There are in the established Church of Prussia still at least eleven millions, who have been instructed in Luther's Small Catechism."

And yet, our description would be incomplete if in closing we would not at the same time call attention to the various Union features that obtained everywhere in the Prussian State Church. We refer to the co-operation in Inner Missions, in Foreign Missions, in Christian publication work, to the pulpit fellowship everywhere and the altar fellowship at many places, and particularly to the theological faculties in the university. Much of this also obtained in the Lutheran dominions of Germany, outside of Prussia. Dr. Kawerau, in the letter to which we referred, tells how, as a gradual effect of the Union, the confessional division with regard to several of the theological branches in the university and in the field of theological literature has ceased to exist. This, he says, has reference especially to exegesis and church history. The commentaries of the Reformed exegete Godet, in German translation, are printed and sold by a Lutheran publisher in Hanover. Prof. Schlatter, Reformed, was called from the Swiss university at Bern to fill the chair of New Testament Exegesis at the Lutheran University in Tuebingen. Oettli, another Swiss theologian, was put into the chair of Old Testament Exegesis in the Greifswald University, the most Lutheran in the schools of the Prussian Union. A number of years ago there were two Reformed professors teaching Old Testament and Church History at Breslau, the university of the Lutheran province of Silesia. When it comes to Dogmatics, Kawerau adds, and especially in the field of Practical Theology, the confessional division exists.

The developments that have been reviewed in this chapter offer much material for reflection. But this can be given with more profit after the next chapter has been presented, which is to discuss the union of the "German Evangelical Synod of America."

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ARTICLE VIII.

CURRENT THEOLOGICAL THOUGHT.

(From the July Quarterlies.)

BY PROFESSOR J. A. SINGMASTER, D.D.

The late lamented Dean Hodges delivered the Dudleian Lecture at Harvard University last April. We quote from the *Harvard Theological Review* the following from the lecture on "The Validity of non-Episcopal Ordination."

"The difference between Episcopal and non-Episcopal ordination is not in the matter of validity; for the test of validity is acceptance with God, who blesses these ministries alike, and gives His grace as abundantly by the sacraments of the one as by the sacraments of the other. The difference is in the matter of regularity, according to the standards of the canon law. It is a minor difference, but yet important because it has to do with the better union of the churches."

"The historic episcopate connects the Christians who possess it with the ancient churches of the East and of the West, and thereby a factor in that larger unity which, however remote from present realization, ought not to be left out of our ideals; there can be no reunion of Christendom without it."

"The various records of the proceedings of the apostolic church show plainly that the ordering of the ministry was determined by experiment. The primitive Christians had no directions derived in detail from Jesus Christ; what they had was inspiration, by which we mean that guidance into truth and right which God gave them, and still gives, to those who honestly desire to do His will. The inference is that if experiment was a valid process in the first century, it was valid in the sixteenth, and is still valid in the twentieth. No ordering of the ministry is sacrosanct; neither the papal order, with its many ministers; nor the episcopal order, with its three kinds—

bishops, priests, and deacons; nor the congregational order, with independent presbyters; nor the Quaker order, with no minister at all. These all arose from endeavors to meet what seemed an imperative need, following the precedent of the invention of deacons by the Twelve. Some of the experiments succeeded well, some not so well; thereby was manifested the divine approval or disapproval. Sometimes an experiment succeeded for a time, and was then thought to be a mistake, a hindrance rather than a help; so some felt, wisely or unwisely, about the papacy or episcopacy. The resulting change has its precedent in the tentative conditions out of which every detail of the ministry came. It is to be tested not by its conformity to any divine direction, but by such conformity alike to the will of God and to the needs of man as appears in its spiritual success."

In the same number of the *Harvard Review*, Edward F. Hayward, in an article on "The Reconstruction of Religion" writes of the comparatively feeble devotional life in the Unitarian Church.

"And yet, in spite of this individual expression of a few hymn writers, the fact remains that collectively the Unitarian Church has not yet evolved a devotional life which is at all comparable with its rational power. Its services have tended to be bare, and its hold upon its followers slight. To have clarified theology and to have enriched hymnology apparently is not enough. Something more is needed than merely to come together to reason about the things of the spirit. That which a true thinking about religion has liberated in the heart ought to have set the people to singing and to have created a worship which is both satisfying and compelling. A Church must first believe; it then must worship and work. Its truth has not fully come to power until it has been caught up into the surroundings, the forms, the expressions, which make it alive and operative. Its convictions must first convict itself before they can hope to convince others. Afraid as it is tempted to be of emotion, and suspicious

as it is bound to be of discipline, the Unitarian Church has yet to face the fact that its characteristic differences have to do with only the bases of religion. The content of an effective working religion is always and everywhere the same. It must first and last move people; and the pathway of the motive is emotive. Without emotional power it will be feeble and aborted. The only question is, What kind of an emotion; by what law, from what foundation, does it proceed?"

Dr. John A. Faulkner, who always writes with edification, answers the question, "Are There Evil Spirits?" in a brief article in the *Methodist Review*. He says in part:

"As to Scriptures, I have taken it for granted that it taught the existence of such spirits. This can be met in four ways. (1) By explaining these Scriptures away as symbolic, figurative, etc. This will cover such expressions as dragon, serpent, etc., but even in these cases a personality behind the figure must be understood, as we compare a deceitful person to a serpent in the grass. *The British Weekly*, May 16, 1918, p. 99, says, referring to the answer to the Maurice charges, 'Dragons' tails were twisted last week in Parliament and on the sea.' Evil has no existence whatever except in a living being. It is not an entity or substance. (2) By claiming that belief in evil spirits is borrowed from heathenism and is a part of a dualistic philosophy. But it is nothing against a truth that heathen religions have an idea more or less similar. May it not be for it? as witnessing either to an original revelation or to an indestructible conviction of the human spirit 'naturally Christian,' as Tertullian says, (Apol. 17), which knows itself as a child of the Great Spirit and brother of innumerable spirits as good or evil as itself? Nor is this truth dualistic. What is dualism? The belief in two original eternal principles, or souls, or gods—one good, the other bad. That belief is not in the Old Testament, not to speak of the New. But that the only original good Spirit (God) may have created later angelic beings some of whom later freely

chose wrongs, is not dualism. (3) By claiming that the Bible references to such beings are simply an accommodation to popular prejudices, etc. Well, some of the Old Testament history is an accommodation to low civilization, an effort to lift people up by getting down to their level (the times of ignorance God overlooked, Acts 17, 20), but the belief in evil and good spirits is so a part of the consciousness of the writers of the Bible, interwoven as an essential part of their faith and life, that it is just as reasonable to say that their belief in a personal God is an accommodation to popular superstition. (4) By saying that the Bible is mistaken. But if the Scripture is in error in this field of good or evil angels where, pray, can it be trusted?

As to demon possession, that is a phenomenon not confined to Bible times or lands, but realized to-day under certain forms of depraved living and in a civilization which offers a psychological background. See Nevius' *Demon Possession and Allied Themes*, New York, 1894, my remarks in *Cyprian*, pp. 26-28, and compare Professor L. M. Sweet's article in *International Standard Bible Encyclopaedia*, i, 827ff (1915)."

The Christian Union Quarterly publishes an article on the "Federated Church Movement," by W. H. Hopkins, from which we quote the following paragraphs:

"The federated church conserves the essential factors in each church's life and makes possible a real community religious life. In many a community the church has been and is the divisive factor. In place of helping people to work and plan, sacrifice and suffer together for great and noble ideals, it is the one great institution which divides and separates. All week the children of the community go to the public school. They are community children interested in community uplift. When Sunday comes they are divided into little companies, and too often there is a spirit of rivalry which in no way makes for the best either in community life or the Christian life. When such an eminent Christian leader as Dr. Robert F. Horton, of

London, says that the greatest hindrance to the spread of Christianity is the division of Christendom, he is only saying what every man knows. Jesus said it in the long ago. He came to make men love one another. The divisions in the church have a tendency to make men hate each other. How can this divisive spirit which has made possible the 198 denominations in Amerca, be overcome? Some day something better may be devised. Just now the best thing in sight is the federated church, which conserves on the one hand the love for an association and a fellowship, a denominational name, and on the other hand cares for the great missionary interests of the church. Naturally the members of a church come to love it. That love is right and should be conserved. The active, earnest Christian cannot easily go from the cherished associations into a new church and feel at home. The federated church permits him to retain all the fellowships and traditions of the past. Nothing is taken from him. He simply has his vision broadened and enlarged. It is a case of addition and not of subtraction."

"The Attractions of the Ministry to the College Man of To-day," by Dr. T. S. Williams, Professor of Religious Education at Western Reserve University is the title of an interesting article in *Religious Education* (Aug.) He says in part:

"Moreover he [the college man] has decided that his shall be a professional rather than a business life. He thinks of the law; a noble profession at its best. But Mr. Depew has told him that there are sixty thousand lawyers in this land already, and Justice Brewer is reported to have said to the American Bar Association that not more than half that number can find legitimate business to do. He thinks of medicine, but learns that there are 120,000 doctors in this country already, and knows that one doctor to every 800 of the population is more than we need."

"He thinks of the ministry, and learns that there are hundreds of vacant churches at home, and perishing mil-

lions that need to be ministered to abroad. The church will stand behind him to the extent of a respectable maintenance, and if he is gifted in preaching, an appreciative people may give him a good salary. The ministry will mean the leadership of a group of people in worship, in religious and moral education and inspiration and in service. It will mean ministry to the fundamental interests of this group. Religion is the deepest fact in human nature. It has been the strongest force in history. Preachers are needed who are qualified to teach the ideas of Jesus. He raised our understanding of God and human life to new levels and set forces in motion which have revolutionized history. Men are needed to continue the work and teaching of the Master; to bring in a great fellowship among men and between men and God. To use in the interest of this high fellowship the office of a priestly soul, the gifts of a teacher and preacher, the functions of a social engineer—surely here is a profession calling for strong men, great in illumination and in intense and pure purpose."

"If he would be a knight errant against every form of injustice, oppression and wrong; if he would be a promoter of human brotherhood under divine fatherhood, if he would come to people as no other man can in the crushing crisis of life; if he would to-day offer the only solution of the world's vexed and vexing problems, and the healing balm for its aching wounds; if he would now have meat to eat that the worldling knows not of, and at last hear the Master's 'well done,' let him dedicate himself wholeheartedly to the ministry of the gospel."

The International Journal of Ethics contains an article entitled "In the Hope of the New Zion," by H. M. Kalen, who expresses the purpose of Zionism in the following modest way:

"It is a vision and aspiration of nationality in international terms. Historically, it aims at two results. The first is remedial. Zionism seeks, in response to the pressure of anti-Semitism, in observation of the terrible and

guiltless social, maladjustment of Jewish individuals and groups, to relieve the pressure, to minimize the maladjustment, and to eliminate its cruelty and injustice, as far as possible, by a Jewish settlement in Palestine."

"The second is constructive. Civilization is, in the Zionist and democratic reading of its nature and basis, a concert of nationalities whose reciprocally interacting cultures make up the symphony of history. And there is no question what part the Jewish people have played in that; the Hebraic note, which has been the utterance of their corporate life, has given to the history of Europe an unquestionable coloring, for the possession of which authority acknowledges that history to be spiritually the richer. Zionism aims to establish conditions under which this note may gain in strength and purity; conditions under which the national individuality of the Jews, like that of any of the peoples of Europe, may again be free to express itself characteristically in organized social life, in esthetic and intellectual activities. Zionism aims to establish conditions in which the Jewish people may do their share of the world's work as a nation, dedicated to the cause of international democracy and international peace."

"Church Union in Canada" is set forth by Ernest Thomas in *The American Journal of Theology*. He reviews the efforts at union between the Presbyterian, Methodist and Congregational Churches. The action of the first body will be finally taken in 1920. The following is part of a report of a joint committee, as far as it pertains to doctrine:

"We the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada do hereby set forth the substance of the Christian faith as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, confessing that Jesus Christ Himself is the chief cornerstone. We affirm our belief in the Scriptures of the Old and the New Testaments as the primary source

and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient church. We further maintain our allegiance to the evangelical doctrines of the Reformation as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith and commend it to the studious attention of the members and adherents of the negotiating churches, as in substance agreeable to the teaching of the Holy Scriptures."

"It would be impossible in the space available to detail the articles of the creed, but a few items of special interest may be selected as indicating the spirit of the whole statement."

"On revelation.—We believe that God has revealed himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time he has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scripture of the Old and the New Testaments given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ."

"Of the divine purpose.—We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign desire and the manifestation of His glory."

"Of Sanctification.—We believe that those who are thus regenerated and justified grow in the likeness of Christ, through the fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; and that a holy life is the fruit and evidence of saving faith; and that the

believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us."

The following is the conclusion of a summary of evidence for the defense in the case of the critics against the Old Testament, from the pen of Professor Robert Dick Wilson, in the *Princeton Review*:

"We hope that the evidence adduced will be sufficient to convince those who have read the articles that the general reliability of the Old Testament documents has not been impaired. The literary forms are in harmony with what comparative literature would lead us to expect. The civil, criminal and constitutional laws agree with what the civilization of the ancient nations surrounding Palestine would presuppose; while the ceremonial, moral, and religious laws are differentiated from those of others by their genesis in a monotheistic belief and a divine revelation. The use of writing in the age of Moses and Abraham is admitted by all and the existence of the Hebrew language in the time of Exodus is assured by the glosses of the Amarna letters, as well as by the proper names on the Egyptian and Babylonian monuments. The general correctness of the Hebrew text that has been transmitted to us is established beyond just grounds of controversy. The morphology, syntax, and meaning of the language of the various books conform with what the face of the documents demands. The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents; and the biographical and other historical narratives harmonize marvelously with the evidence afforded by extra-biblical documents."

In the same *Review* Prof. W. Benton Greene, Jr., discusses the "Crises of Christianity." He says:

"Christianity is at a crisis. This does not mean that

she is decreasing numerically. Over 570,000,000 persons avow themselves Christians. Neither does it mean that she is calling in her outposts. Every considerable country is being occupied by the missionaries of the cross. Nor yet does it mean that at home she is losing interest in social progress. As never before sociology is her study and philanthropy her passion.

"What is meant is that while developing her philanthropy she is detaching it from the Church and even from Christ. A constantly growing number of Christians are advocating and are themselves supporting welfare work which is intentionally and often ostentatiously non-religious. What could be more suggestive, more alarming? The bouquet of roses is both beautiful and fragrant. In a day or two, however, its perfume will have gone and its beauty will have departed. It must be so with flowers that have been picked from the living bush. Can it be otherwise with social or charitable movements which have separated themselves from Christ, even if they have not in terms repudiated Him? At best they are flowers that have been picked.

"Again, the crisis of Christianity appears in this, that while her missionaries are multiplying, their gospel, it would seem, here and there, little by little, is being depleted and emasculated. Such is the warning that has been coming to us from Japan. Such is the warning that is now coming to us from China. Such is the warning that is beginning to come to us from other fields. Could anything be so appalling? We have been wont to look on our Foreign Missions as the demonstration that the Church is obeying her Lord's last and great commission to 'go into all the world and preach the gospel to the whole creation.' But what if the gospel which some missionaries preach is 'another gospel which is not a gospel?' This could prove treason both in the council tent and on the firing line."

Dr. Greene thinks that the Church should not be dismayed at the new crisis, for as she has successfully met many crises in the past she will not fail now, provided

she trusts in her omnipotent Lord and goes forth clad in the panoply of God.

The Hibbert Journal publishes a lecture delivered by Claude G. Montefiore to soldiers on the topic, "Modern Judaism." The following extract is interesting and hopeful:

"Modern Judaism is a Theistic religion. It proclaims one God, just, righteous, loving, omnipresent, near. It teaches that the best metaphor for His relations to man is the metaphor of father and child, and that the next best metaphor is that of subject and king. With this spiritual God man can and should commune in prayer. The result of this teaching about God, as regards the religious and moral life, is, I contend, much the same in Judaism as in Christianity. The fullest and the best modern Judaism seeks to put into and to draw out from the Divine Father and King what modern Christianity puts into and draws out from the Father, the Son, and the Holy Spirit respectively. Jews accumulate upon the One what Christians divide up among the Three, but the result is much the same.

"Again, the ethical ideals of Judaism and Christianity are now essentially the same. If this is so, seeing that conduct, though not the same as religion, is yet so great a part of religion, a practical identity on the ethical side means a large correspondence upon the more technically religious side.

"The revelation of man to God and of God to man is not conceived on the same lines in the two religions. But the result in modern times, and for modern men and women, is much the same. Both emphasize human responsibility; both accept a measure of freewill; both believe in the reality of the divine help, in the mystery of the divine grace.

"Once more, both Judaism and Christianity are religions of hope, for the individual and for the race. Both lay stress upon the Kingdom of God upon earth; both are keen on social justice, on social progress, on peace and

goodwill. But both also believe that none who, however falteringly, seek God, shall ultimately fail to find Him, that no soul which He has fashioned shall be separated from Him forever."

The same *Journal* has the following sensible paragraph which we quote from an article on "Allegiance to the Creeds" by Prof. W. H. P. Hatch:

We do not say the creeds either because we believe that their several articles "may be proved by most certain warrants of Holy Scripture," or because the Church bids us do so. We hold fast to them because we think there is positive value in doing so. We believe in the Gospel, and we also believe in the Church; and we are convinced that logically and historically the two belong together. We shrink from separating what God seems to have joined together for the good of men, "lest haply," we "be found even to be fighting against God." Therefore we are not only Christians, but also Churchmen. The Apostles' and Nicene Creeds are par excellence the statements of the Christian faith as the Church has understood it. Not as polemical documents but as positive affirmations, they have been seized upon by the common Christian consciousness and turned to popular use. They are not in any sense complete expositions of the Christian faith, and in some respects they may seem to be not well suited to the needs of our time; but nevertheless, recognizing them to be an essential part of the Church's life-history, we Churchmen accept them, along with the Church, as the two great historic symbols of the Christian faith, and recite them as such in our public service. And we believe that by so doing we put ourselves into the mighty current of Christian life more fully and effectually than would otherwise be possible.

The Lutheran Church Review publishes a statement of principles by Dr. H. E. Jacobs concerning "Evangelical Evangelism." He defines Evangelism as "the activity of the Christian Church or Christian people in bringing the

message of the Gospel to individuals, who are either entirely outside of the fellowship of the Church, or who, by lives of indifference, have lapsed from such fellowship."

"Evangelism grows out of our Lord's command to disciple all nations and to evangelize every creature. With such commission the Church fails in her duty when she restricts her activity to her own membership, or rests content with missionary efforts among those only who because of local, racial, linguistic and social relations, are nearest to her. The Gospel is a debt which the Church owes to every man."

"No congregation has a charter, as a close corporation to lock in a safe or hide in a napkin the treasures of the Gospel. The Church is no aristocracy of sacred learning, that admits none to its higher privileges but those who have mastered every detail of its lower mysteries. Every truth learned, every experience gained, every advantage attained is for the profit of all our fellowmen. The Church is a hospital for the maimed, the halt and the blind."

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

THE ABINGDON PRESS. NEW YORK, CINCINNATI.

The Prophets in the Light of To-day. By John Godfrey Hill. Pp. 240. Price \$1.25.

Many books are appearing on the general theme of the Old Testament in the Light of To-day, but the majority of them do not get very far beyond the author's explication of the critical reconstruction of the Old Testament text. Here is a little book which is steeped in the literature and thinking of to-day. Like the thinking of to-day it is a little disjointed and scrappy, but it rings true and makes the joint between the prophets of the Old Testament and our own time. Dr. Hill is a teacher of religious education (in the University of Southern California) and is more interested in applying the prophetic message to subjective than to objective needs; and yet he sees the application of the principles for which the prophets strove to the social needs of our day—down to the last minute his pen was on paper. We do not need to agree with Dr. Hill—as, in fact we do not—at all points to be inspired by him. He has written a vital little book which preachers will do well to secure.

HERBERT C. ALLEMAN.

How to Teach Religion: Principles and Methods. By Geo. Herbert Betts. Pp. 223. Price \$1.00; postage extra.

This is another book by a teacher of religious education. Dr. Betts is Professor of Religious Education in Northwestern University and was chosen to prepare this volume in the Religious Education Series of the Abingdon Press. It is intended as "a text-book for teacher training classes, students of religious education and for private study by church-school teachers." But ministers may find much help in its pages. We confess to a pessimistic view of the pedagogical value of much of our preaching. There is still far too much artificiality in the *ore rotundo* deliverances of the traditional pulpit. Our day is intensely practical and has little patience with the circuitous and belabored style of nineteenth century pulpit eloquence. The preacher of to-day needs to put himself in the

teacher's attitude, and in a sympathetic study of personality give himself to religious instruction. His mastery of its principles will probably give him the secret of holding his young people. There are many good books which will help him—like our own Dr. Weigle's—and the volume before us is another.

HERBERT C. ALLEMAN.

On the Manuscripts of God. By Ellen Burns Sherman. 12mo. Pp. 184. Price \$1.00 net.

Is the essay coming into its own again? It would seem so from the number of volumes of essays being published during the last year or two. And of course this means that the tribe of essayists is being rejuvenated and increased. This is good news as a matter of course, for there is no more delightful reading than a good essay of the "causerie" type.

We have seldom found a more delightful volume of this kind than the one now under review. The general character of it is indicated by the title, especially when interpreted by the quotation from Longfellow found on the title page.

And Nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story-book
Thy Father has written for thee."

"Come wander with me," she said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

The writer is a true lover of Nature, and she finds some very beautiful and very wonderful things in the "unread manuscripts" which she interprets to her readers. There are ten chapters, each one of which deals with some special phase of the message which Nature has for the sympathetic and willing learner. One deals with the messages "Writ in Water," another with those found in "The Wizardry of the Soil," still another with those which steal into the soul through the sense of smell from "The Redolent World." Then we have another chapter on "The Findings of the Ear," one on "Our Brothers, the Trees," though the discussion reveals the facts that some of the trees are sisters. The next message comes from "Pastures Fair and Large," and then we are told the

fascinating story of "Nature's Fondness for Polka Dots." "A Rare Pictograph" is the title of one of the most delightful chapters in the book, in which the author describes in her charming way the marvellously artistic engraving done under the bark of pine boughs by a small beetle known to entomologists as the "Pityophthorus sparsus Lec," or the "White pine wood engraver." Several especially fine specimens of this "engraving" are reproduced opposite the title page. A chapter on "When the Leaf is woo'd From Out the Bud" tells of the beauties and the messages of Spring. The last chapter is on "The Great Manuscript," and the "Great Manuscript" is man himself and may well be called God's "masterpiece." "Published in two wonderful volumes, known as man and woman, this masterpiece admits of no hard and fast classification as history, romance, or poetry, but it contains much of each, like the great Bibles of the human race."

Where there are so many exquisitely fanciful and beautiful things that one would like to show to his friends, it is difficult to select a paragraph for quotation. We take this almost at random from the chapter on "When the Leaf is Woo'd From Out the Bud:" "Is there a whim or fancy in feminine attire for which one may not find a precedent in nature? Did ever a woman wear a silk petticoat with more elaborate ruffles upon ruffles, and scallops, than are flaunted in any garden by the luxurious kale, whose transient glory limply departs in a dish of greens? Scarcelyless elaborate in form and coloring are the curly-cued leaves of that highly evolved chromatic triumph, a head of lettuce in russet, bronze, and old rose. How dainty too are the fairy fripperies worn by parsely, parsnip, carrots, and our common roadside yarrow, though all yield in grace to Miss Asparagus, whose ethereal leafage is so perilously like green aigrettes that one almost suspects her of plagiarism."

JACOB A. CLUTZ.

The Uttermost Star, and Other Gleams of Fancy. By F. W. Boreham. 12mo. Pp. 265. Price \$1.25 net.

We have here still another volume of delightful essays, the eighth, is it? from the pen of the Australian preacher whom so many readers in both England and America have learned to love. We bespeak for it as cordial a welcome as has been given to the others that have preceded it. As long as Mr. Boreham continues to write of familiar things and experiences in such a pleasing and suggestive way, he will never tire his readers. As one of

his reviewers says, "His sympathy is contagious. His humor flashes like the morning light. He is enough of a realist to grasp a transcript of life, and enough of an idealist to see the universal truth enshrined."

Like the other volumes this one is divided into several parts. Each part consists of a number of essays which have some general characteristic which justifies their being classed together. The second essay in the volume gives it its title, "The Uttermost Star." Some of the other titles in Part I are, "The Signal Box," "Camouflage," "A Box of Perfume." In Part II we have "Drifting Apart," "The Will-o'-the Wisp," "The Village Green," etc. In Part III we find "The Four Idols," following the lead of Bacon, "The Lantern in the Lane," and "Rifts of Blue," etc.

We quote a single paragraph from the chapter on "The Secret":

"The worst of it is that secrets are such noisy things. If a man carries a sovereign in his pocket, he keeps it dark. Nobody knows it. He does not proclaim it from the housetops for the information of every thieves' kitchen. But with a secret it is otherwise. A secret is more coveted than a sovereign. Yet, by an odd perversity, the man who carries a secret lets all the world know that he carries it. You can see it in his eyes; you can detect it in his behaviour; you may even hear it from his lips. He does not, of course, tell you the secret itself; but he exasperates you by confiding to you the fact that he holds a secret. That is why it is so much more easy to pick a man's brains of secrets than to pick his pockets of sovereigns."

JACOB A. CLUTZ.

The Individualistic Gospel, and Other Essays. By Andrew Gillies. 12mo. Pp. 208. Price \$1.00 net.

Most of the essays in this volume have been previously published separately in various papers and reviews either in full or in substance. Nearly all of them bear more or less directly on the problem of reconstruction as viewed from the religious standpoint. The dominant note is indicated in the title of two of the longest essays which also gives title to the volume. "The Individualistic Gospel and the Modern Church." These two essays were written in reply to the charge made against the Church by Dr. Fosdick in an article in the *Atlantic*, that it has spent its time and strength for generations in preaching "an individual and self-centered gospel" to the utter neglect of

the social gospel. It has been concerned only with the salvation of individuals and has not been trying to establish the kingdom of God in the world.

Dr. Gillies' contention is that the preaching of an individual gospel is the only means of saving the world, that society cannot be saved *en masse* but only by saving the individuals that compose society, and also that the individual who is truly saved immediately becomes concerned and active in trying to save others and to establish both in his own relations with his fellowmen, and in their relations with each other, that "righteousness, and peace, and joy in the Holy Spirit" which, according to St. Paul, are of the very essence of the kingdom of God. Furthermore, he goes on to show that this fact is abundantly proved in the preaching of men like Edwards and Wesley, and other great evangelists, and in the results of every genuine revival of religion.

There are fourteen essays in all, but the same general thesis runs through all of them. Some of the other titles are "Concerning the Challenge of the Church," "The Preacher and the Demand for a Simple Gospel," "The Need of a New Conception of God," "The Basic Weakness of the Modern Church," "Salvation, Individual and Social," "The Eternal Gospel and the Age of Reconstruction."

Dr. Gillies wields a facile pen and it has a sharp point. He punctures many of the lofty pretensions of the apostles of a destructive criticism whether directed against the Church or against the Bible, and of a "New Theology" which denies the doctrine of human depravity, ignores sin, glorifies the innate goodness of human nature, and teaches a salvation by character rather than by repentance of sin and faith in a crucified Christ. He fearlessly exposes and rebukes the soft sentimentalism of the day which has too often invaded the pulpit and led the preachers to "prophecy smooth things," and to lecture on "social reform" and "social service" instead of rebuking sin like a Nathan, and calling men to repentance and amendment of life. We earnestly commend the reading of these essays to any who have been caught in these modern currents and drifted away from their old moorings to the gospel of individual salvation. That is the only safe basis from which to launch a movement for social salvation, or for the establishment of the kingdom of God.

As a sample of the author's style we give a few sen-

tences from the essay on "If I Were a Young Minister": "My message would be salvation by faith in an atoning Saviour and risen Lord, and no sneers of the 'enlightened' or clamor of the 'liberals' would cause me to change it one iota. A great deal of talk about the age needing a new message is arrant nonsense. Down at bottom the 'new age' will be just like all other ages, made up of sinful men and women who need a Saviour, and no substitute of a 'Christ ideal' for the historical Jesus can meet that need..... I would be a fool to discount the value of reforms and leadership in them as a constituent part of the minister's work, but I would be a bigger fool if I did not insist that his greatest and most far-reaching work is the leading of individuals into the life as it is in Christ. Get men soundly converted, really surrendered to God and transformed by His power and you can trust them to become honest, just and helpful in all their multifarious relations with their fellowmen. But scimp or neglect that work, ignore conversion as a basic element in world salvation, or take men into the church while they are still trying to serve two masters, and you can thunder away at social sins and tinker away at social problems until doomsday without achieving any lasting results." It is in this same connection that he quotes approvingly this striking sentence from the veteran journalist, Henry Watterson, who is not likely to be accused of religious sentimentalism by any who knows him: "Democracy is a side issue. If the world is to be saved after the war, it will be saved by Christianity, by Jesus Christ and Him crucified."

JACOB A. CLUTZ.

George Washington, the Christian. By William J. Johnson. Cloth. 8mo. Pp. Price \$1.50 net.

The wide interest in Dr. Johnson's book, "Abraham Lincoln the Christian," prompted him to write the present volume, which will no doubt be welcomed and find a place among Washington literature. The author in seeking the secret of Washington's greatness and power found that "the supreme factor in his life was an unswerving faith in God and a strict adherence to His teachings." The book is made up of evidence gathered from many reliable sources that in his private and in his public life Washington exemplified and taught obedience to God. He was a member of the Episcopal Church, though he frequently attended the services of other churches and communed at other altars. He was a man of prayer and

believed in the Providence of God and attributed his success to the Supreme Being. In his public documents numerous references to dependence upon God are found. This is a wholesome book, with a religious atmosphere that exhales from every page.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

The Kingdom that Must be Built. By Walter J. Carey, M.A., R.N. 12mo. Pp. 111.

As a matter of course, the kingdom that must be built is the kingdom of God; and it must be built by the activities of God's children. The author admires the mystic in religion, but regards him as an exceptional kind of saint. Indeed, he says that "life without him and his outlook would be intolerable. It is the touch of mysticism which saves all."

But at the same time he rather rejoices that not all are or are expected to be mystics. If the kingdom is to be built the work must be accomplished by Christians of another sort. It must be done by men and women with rich red blood in their veins, men and women full of life, and energy, and activity, men and women who can and will go out into the world and mingle in its affairs, and wage there a very definite and determined warfare against evil and in behalf of the principles and the righteousness of the kingdom of God.

To quote the author's own words: "The mystic road is but for the few. The rest of us can use no special road or any short cuts, we must travel the old, long, dusty road of duty done and religious observances performed. We must follow the ordinary sign posts and sleep at the usual inns."

Three battles must be waged in carrying this work forward. The first is "the fight to find the Real God—the Father and Friend, the Savior and Redeemer, the Comforter and Inspirer." The second fight will be "the stern struggle to overcome the evil that is in all of us—the lust, the laziness, the cowardice, the paltry selfishness." The third fight is "the great constructive fight—the building of the kingdom."

Chapters five, six, seven and eight are devoted to the discussion of the equipment for the fight that is essential to success. It includes "a right faith," "obedience to God, obedience to Christ," "keeping in touch by prayer," and "sacramental grace." This last sounds somewhat

sacramentarian, and the author is evidently a true and loyal churchman after the Anglican order. But he claims to be soundly evangelical, and evidently he does not believe in any magical effect from the use of the Sacraments. Few Lutherans would find great fault with this, for example: "We believe that incorporation into the Church [that is by Infant Baptism] carries with it a new birth into the Christian order, that is to say 'into Christ.' We have become 'new creatures in Christ,' and are therefore re-born or regenerate; and we think that in Communion the spiritual food we receive is the glorified Manhood of Christ—'Verily and indeed taken and received by the faithful in the Lord's Supper.'" On another page, speaking still of Infant Baptism, the author says: "That the child is regenerate they affirm; that it receives all blessings fitted to its childish estate they insist; but the matter does not end here. Unless the child as it becomes responsible for its actions learns to be a practical Christian with a converted will and heart, baptism ceases to be a blessing and becomes only a reproach and a condemnation."

The closing chapter contains an earnest protest against the prevailing shallowness and flippancy of life to-day among the mass of the people even in the churches, and a clarion call to more serious thought on the great problems of the soul and more faithful efforts for the building of the kingdom. Do not these sentences ring true to the observation and experience of every true and faithful pastor? "The deepest-rooted difficulty of all is that while people do not deny God they are not really interested in Him. In fact, shallowness is the prevailing evil of the day. Society is not definitely immoral nor anti-Christian, but the cares and pleasures of this life are so absorbing that men have no time for Him or themselves. Life has been for them a succession of surface emotions, they have never faced the ultimate problems of which great souls are always aware."

The chapter closes with these words: "But whatever is our vocation, brethren of the clergy and the laity, let us be up and doing; let us 'get on with the war.' A world is to be saved from sin, a world is to be constituted in righteousness, through a kingdom which is to be built. That kingdom already exists in the Person of Christ and in the person of His holy and devoted followers. Among those followers are we, who, although so stained and feeble, are not outside His redeeming grace, nor yet entirely destitute of a longing for noble things.

"Up then, and let us be going, there is no more time to waste. The world waits to be redeemed, and God waits on us. Christ is at the head of His hosts and calls each of us by name to follow. Burst from the bands of selfishness and let the finest thoughts of your heart prevail. Let us follow where He leads; suffer as He suffered; strive as He strove. Let it be your sufficient reward that you have worked at the finest work of the world; that in the army where God was Leader you at least have been a soldier. And if as a result of all your loss and toil something will have been added to the Kingdom you serve, you will at least thank God that you have not lived in vain."

One of the most interesting chapters in the book is the twelfth on "The Kingdom and the Present War." As this is one of the 'burning questions' of the day, we are constrained to quote yet two or three short paragraphs from this chapter:

"Is the present great war against Germany a setback to the Kingdom? It is, and yet it is not. Absolutely, all war between human beings is a terrible evil, which enthrones hatred instead of love, but it may be a comparative blessing if it is the only alternative to a state of peace which is self-indulgent and complacent in evil.

"Some wars are better than some sorts of peace, in fact. And if we are to judge whether there is more of good than evil in this war, we should need to survey an almost unlimited field of facts.

"Granted that all war and hatred and evil is against the primary will of God. It is and must be. But it is more than arguable that if the world is sunk in luxury and selfishness, war is not only inevitable, but is better than a peace which keeps men alive in body but drowns them in their soul. I do not really think it much matters how long we live; I think it matters extremely whether, before we die, we have learnt the secret of right living."

JACOB A. CLUTZ.

The Consuming Fire. By Harris Elliott Kirk, D.D.
12mo. Pp. 183. Price \$1.50.

The title of this book gives little indication of its real nature or quality. It is one of the many volumes written and published within the last year or two, dealing with the problems growing out of the great world war, and especially with the problems of reconstruction which

have followed the war and which are receiving new emphasis and assuming new importance as time passes.

The author of the book is, and for some years past has been, the pastor of the Franklin Street Presbyterian Church (South) in Baltimore city. He has won an enviable reputation in Baltimore as a preacher especially to men. He is a pronounced favorite with the men of Johns Hopkins University and many of them, both students and professors, regularly attend his services. He has also become well known as a student of the Old Testament, and especially of the Old Testament prophets, and makes large use of them in his preaching both for texts and subjects and for illustrative material.

The book before us is evidently the fruit of much study, and very likely much of it was first preached to his own people. Dr. Kirk himself tells us in the Preface that the substance of it was used in a course of lectures delivered at the Conference of Christian Workers at Northfield in the Summer of 1918. He also gives us in the Preface a very clear explanation of his point of view and of his purposes in writing the book.

"It is too early," he says, "to formulate a philosophy of the great war, but we are justified in speaking of some impressions with a certain degree of confidence. One is that the struggle has demonstrated on a vast scale the truth that there is something radically wrong with human nature, which the advance of intelligence and the refinements of civilization have not been able to remedy..."

"Another impression is that the successful issue of the struggle was due to the power of moral principle over intelligent self-interest and material efficiency...." A third impression, less obvious just now, but one that is certain to become better defined as the complications of readjustment tend towards a clarification of thought, is that the moral passion which sustained the Allied nations and the United States was the direct outcome of the influence of Christianity on Western civilization....."

"I have written this book in order to show the religious aspect of the question is fundamental to all the rest. What the world needs is a fresh realization of God in history; and I have relied less on abstract arguments than upon demonstrable facts, and turned to one of the most fascinating and illuminating epochs of the past—the eighth century before Christ, which was distinguished by the successful struggle of the chosen people with Assyria—and to Isaiah, the supreme prophet of the Old Testa-

ment, in order to justify the view that in the conflict between material efficiency and moral reality, righteousness in the end is certain to prevail.

"A study of this character is of the most timely importance; for the teaching of Isaiah lends itself with singular felicity to the social and religious understanding of the times. He lived in an age which in most aspects of its thought and life strikingly resembles our own. There is little difference after all between eighth century Judea and twentieth century America. The same moral principles were involved, and the same issues decided on the hills of Palestine, which after four years of suffering and sacrifice have been successfully determined on the fields of France.

"Isaiah faced the grave problems of social and religious readjustment that are at present our supreme concern; he brought to their solution a firm belief in the power of righteousness over organized and defiant evil; and he shows better than any of his contemporaries how religious faith sustained the *morale* of a nation under the stress and strain of a world war."

This rather extended extract has been given because it indicates very clearly the line of discussion followed through the entire volume. Three things are ever kept in mind. First, there is the exposition of the prophecies of Isaiah found in the first thirty-nine chapters of the book which bears his name, and an explanation of the national and religious conditions out of which they grew and on which they bore. This is very rich and suggestive. Second, there is the parallel between the times of Isaiah and those through which the world has just passed and the application of the lessons of Isaiah's teaching to the conditions and needs of the present day. The resemblances are indeed many and striking, and are almost startling in their completeness and in the practical instruction and warnings for us.

Especially striking are the deadly parallels which are drawn all along the way between the character and conduct of the Germans in the world war and the pretensions and loud boastings, the brutal selfishness and the coarse cruelties of the Assyrians in their rush for world power during the eighth and the seventh centuries before Christ. In illustration of this the following two paragraphs may be quoted from the chapter on "The Doom of Material Efficiency."

"The political philosophy of Germany was based on a

very simple principle, namely, that the individual exists solely for the well being of the State. From this naturally developed such ideas as that the end of the State is power; that weakness in the State is the unpardonable sin, in Treitschke's phrase, "the sin against the Holy Ghost of politics." It was a system of pure egoism; the people of that country were taught to believe that implicit and unreasoning obedience to the State is the highest duty of the subject; that war is the normal expression of the State's vitality, and that small States by reason of their weakness have no right to exist."

"The phrase, 'Germany over all' expressed at the outset of the war was a vague and inchoate dream; but early military successes served to enlarge it, and give it a concrete meaning, until she stood in the same relation to modern peoples as Assyria did towards the nations in Palestine. She no longer made war on particular nations but upon whole peoples; until her aim was to destroy the autonomy and influence of Latin and Anglo-Saxon civilization. The issue between the contending forces was sharpened to the simplest terms. It was nothing less than this: Which civilization was to dominate the world? Was it to be one based upon the machine or upon the mind? Was organized and enlightened self-interest or moral reality to become the goal of the race? And this was precisely the same issue at stake on the hills of Palestine in the eighth century before Christ."

The third thing emphasized is the light from the teachings of Isaiah on some of the problems of reconstruction which now confront the world, and especially our own American government and people. This light is chiefly the light that comes from the demand for justice and righteousness, a justice and righteousness both individual and national, which will answer to that holiness of God which burns like a "consuming fire" around the whole world and must ultimately destroy all that is unholy. Too long, and to too great an extent have our modern industrialism and commercialism been conducted on the principle that might makes right, the very principle on which Germany began and conducted the war. Big business on the one hand and organized labor on the other hand have been about equally selfish, each contending that success justifies the means.

If we would save the fruits of a hard won victory, if we would see a new and a better civilization emerging from the smoke of conflict and the battle not only of the

nations but also of the principles by which they were animated, we must become truly Christian. As individuals, as communities, and as nations as well, we must become Christian not only in name, but also in spirit and in all our intercourse and relations. As Dr. Kirk says in one of the closing chapters of the book: "Christian ethics must become the standard of international relations; the basis of ordered liberty among peoples. Such an ideal morality based on the sound beliefs of the individual must become the law for business combinations and labor organizations, until the whole industrial movement is inspired by the spirit of brotherhood and made to serve the higher necessities of the soul."

JACOB A. CLUTZ.

The People's Book of Worship: A Study of the Book of Common Prayer. By John Wallace Suter and Charles Morris Addison. Small 12mo. Pp. 76. Price \$1.00.

This book is of course intended especially for the use of members of the Protestant Episcopal Church and will be of special interest to them. But it has a message for, and should be of interest to, all who are concerned to have the public worship of God made as profitable as possible to the worshippers and also pleasing unto God to whom it is offered.

There are eight chapters with the following titles: I, "The Meaning of Worship"; II, "The Book Itself"; III, "The Fundamental Principles"; IV, "The Three Working Principles"; V, "Morning Prayer and Evening Prayer"; VI, "The Litany"; VII, "The Holy Communion"; and VIII, "The Spirit of the Book and Its Use."

This little volume should be of special interest to Lutherans because the Book of Common Prayer was originally drawn so largely from Lutheran sources, and even now bears so strong a resemblance to the Lutheran Service. Especially pleasing is the fairness and firmness with which the balance is held steadily between the spiritual and the formal, the free and the liturgical elements in public worship throughout the discussion. It is easier to do this in theory than in practice, but it is well that it should be done in theory even if it is not always done in practice. There is always a strong tendency to swing from one extreme to the other. The Quakers and the Puritans went to the one extreme, and excluded all formal liturgy. The Roman and Greek Churches, and the Ritualists generally, go to the other extreme, and make the form practically everything. Both are right in

recognizing a fundamental principle of public worship; both are wrong in allowing the one principle to over-rule and suppress the other. Both are essential to the truest and highest worship.

As the authors say on this point: "Man is body and spirit and as the body without the spirit is dead, so the spirit without the body is dumb and expressionless. In this world certainly, neither is without the other, though one may be higher than the other. Just as the government is not the denial of the primary fact of the sovereignty of the people, but makes it operative, just as the organized Church with its appointed ministry is no denial of the priesthood of all believers, so the outward forms and symbolisms of our worship are no contradiction to the truth of the spiritual access to God. As a matter of fact they are absolutely necessary for the appreciation and expression of the larger truth. The danger to the Puritan is that his worship after a while dies of inanition, for that which is unexpressed dies; while the danger to the Ritualist is that he, after a while, dies of a surfeit because the body has become to him more than the soul."

We have been especially impressed with what is said in the closing chapter on the importance of the right use of the Prayer Book, if its use is to be for edification, and on the great responsibility which rests on the minister in leading the worship of the congregation. We cannot forbear quoting a part, at least, of one paragraph: "If the service is a great event for the worshipper in the pew, how great an event ought it to be for the minister. He brings not only the needs and offerings of his own soul, but the demands upon him of all the waiting people. His is a great responsibility,—to be the sufficient medium for utterance, the director and inspirer, the interpreter, encourager, ambassador in Christ's stead. . . . In the light of the great event, there is surely no room for lack of preparation on his part. He ought to know beforehand what he is going to read from God's Word and how to read it. Surely he ought to pray, not read, the prayers, and know and feel just what prayers ought to be prayed that day and that hour. . . . In face of the great event, there can be no room for thoughtlessness, carelessness, the slipshod or irreverent manner, the unintelligible utterance, the destroying wrong emphasis, the annoying and obtrusive mannerism, the unsympathetic and perfunctory rendering, and the halfhearted entrance into the act of worship."

JACOB A. CLUTZ.

Jesus and the Young Man of To-day. By John M. Holmes. Cloth. 12mo. Pp. xv. 170. Price \$1.00.

It is stated in the publishers' announcement that "this is a book for young men, written by a young man who, for a number of years, has been in close touch with boys and young men in Y. M. C. A. work." In the Preface Mr. Holmes asserts that "the great world war which has recently closed put our doctrines, beliefs, and professions to a severe test with the result that many beliefs and customs which were previously considered very important were discarded." "The studies are an outgrowth of experience in dealing with students and business men, Christian and non-Christian who were in the throes of intellectual reconstruction. They were written primarily for the college student who no longer able to accept his boyhood beliefs, seeks a restatement of faith which will meet the needs of his reason as well as of his heart."

The author confesses that he "does not believe that Jesus actually walked on the water, that five thousand people were physically fed with only five loaves and two small fishes, that the tempest was quieted by a word; but he does believe that the lame walked, the deaf heard, in some cases the blind saw, and demons were cast out, just as such cures are effected by natural psychological causes to-day."

After reading such a confession, of which this is but a sample, why read any more? The announcement that this book was written "by a young man" can easily be believed. That he "has been in close touch with boys and young men in Y. M. C. A." is to be deplored. I would consider him a very unsafe and unsatisfactory teacher of boys and young men, in spite of many excellent things in the little book before us. I affirm after many years of experience as a teacher of young men, that the author of the present volume does discredit to the faith of the young man at school and that this book will awaken rather than dispel doubt. It is a source of deep personal regret that teachings like those of Mr. Holmes should be spread in a Y. M. C. A. Let us hope that he will "think himself through" great biblical and Christian problems and come back to the simple faith of evangelical Christianity.

J. A. SINGMASTER.

What Happened to Europe. By Frank A. Vanderlip. Cloth. 8mo. Pp. xviii, 188.

This up-to-date book by one of the greatest living

bankers, who spent some months of the present year in Europe, is a valuable contribution to the reconstruction of Europe and of the world. It is largely of material things that Mr. Vanderlip writes, but there is always the deep undertone of high moral motive. He vividly pictures the ruin of industry and transportation in the devastated regions, and shows how the financial collapse of the nations is imminent unless help come from our own land. He outlines general plans of relief which should have serious consideration by Congress. In a few chapters he throws much light on the ever present and troublesome labor problem, and suggests sane remedies. This book is of great value because it deals with fundamental questions in a plain way.

J. A. SINGMASTER.

The New Opportunity of the Church. By Robert E. Speer. Cloth. 12mo. Pp. 111. Price 60 cents.

There are five chapters, all replete with fact and suggestions: Some Dangers, and Duties of the Present Hour; The Present Business of the Church; The Effect of the War on Christian Convictions and Ideals; The Duty of a Larger Christian Co-operation; and The War Aims and Foreign Missions.

With intense loyalty to the fundamental teachings of evangelical Christianity, Dr. Speer points the way to the realization of the mission of the Church as the Saver of the World. His illustrations are drawn from the world war, which has opened a "new opportunity" for the Church. He commends with joy the recent union of "three great Lutheran agencies into one of the most powerful and promising forces in America."

There is much inspiration in this little book, which our ministers ought to secure, ponder and preach as a simple and powerful application of the old Gospel for a new age.

J. A. SINGMASTER.

METHODIST BOOK CONCERN. NEW YORK.

Building the Congregation. By W. C. Skeath. 12mo., small. Pp. 63. Price 50 cents.

The author of this monograph begins by emphasizing the distinction between a congregation and an audience. He calls attention to the fact that an audience may be assembled and even held for a considerable time without building a congregation. In the first chapter he insists that the "Objective of the Church" always is, or should

be, to build a congregation and not simply to gather an audience. He says, "An audience is soon dissipated; and if there is to be a permanence to the work, the impulse to attend its gatherings must be such an impulse as will give to the service of the Church a continuity such as, for example, is not found in the theatre or lecture platform audience; and such an impulse, further, as will assist in the general effort of making church attendance a habitual part of the individual's life." This is sound doctrine.

The second chapter presents "some of the methods by which the Church has addressed herself to the task" of building the congregation. They are such as preaching, pastoral visiting and religious publicity. Pastoral visiting is rather discredited, in which we cannot agree with him, and the chief stress is laid on publicity, by which is meant church advertising. The remaining three chapters are practically given up to the discussion of this topic under the headings, "The Basis for the Appeal," through religious publicity, "The Appeal Utilized" or methods of advertising, and the "Conclusion," or results.

Many valuable suggestions are made in these chapters. The author indulges in no extravagant claims, and does not encourage any undue sensationalism. The booklet is intended especially for the use of Methodist ministers, and is especially adapted to their use. But it will be helpful also to ministers in the other denominations including the Lutheran. A brief discussion like this has the advantage over the larger and more ambitious volumes on the same subject in that it does not overwhelm and discourage by the multiplicity of its suggestions.

JACOB A. CLUTZ.

The Modern Meaning of Church Membership. By John M. Versteeg. 12mo. Pp. 160. Price 75 cents net.

The purpose of the author in preparing this brochure is stated thus in the "Foreword": "The aim in this brief discussion is to voice the viewpoints and qualities deemed essential by modern leaders for worthy membership in the Christian Church. Our hope is that the marshaling of these suggestions may contribute toward a larger conception of the Church and a higher valuation of membership in it."

The discussion is divided into two parts. Part I treats of The Church in six chapters, the titles of which will indicate in a general way the line of thought pursued; "The Church as a Necessity," "The Place of the Church," "The

Confusion Within the Church," "The Confession of the Church," "The Authority of the Church," and "The Unity of the Church."

Part II has seven chapters on Church Membership with these titles: "Loyalty," "Public Worship," "Church Work," "Stewardship," "Religious Education," "World Evangelism," and "Religious Reading."

The treatment of these several topics seems to be remarkably sane and suggestive and also stimulating. We believe that it would be a good thing to put this booklet into the hands of every church member. The reading of it would certainly make them more intelligent as Christians. It would give to many of them an entirely new and a much clearer and truer conception both of the nature and functions of the Church, and also of their own duties and responsibilities as church members. It ought to make them more loyal, more active, and more faithful and fruitful in service.

The chapter on "The Unity of the Church" is especially interesting in view of the popular demand for Church Union, and the many efforts which are being made to bring it about at least to a greater degree than has hitherto prevailed. Here are a few extracts that will suffice to give the general viewpoint of the author: "There is nothing the Church needs to learn so much as *solidarity*. Many workmen read a whole creed in this word. We need to read a Gospel in it. The Church can never hope to be the Moses to lead humanity forth from the house of bondage without it."

"Much of the confusion within the Church is due to the failure to realize that there is room for diverse opinions in the Church. The Church is not limited to one type of biblical interpretation or to one form of church government. The Church is to be not one-sided but one-aimed."

"Unity, so far from reducing the Church to something one-sided, one-sectioned, one-systemed, elevates the Church to one spirit. . . . The pathway to the ideal lies through the practical. When denominationalism tends to competition rather than to co-operation; when it makes for the overlapping of forces and the waste of energy; when it withholds the power of united impact and obscures the end in the means, it has outlived its usefulness. Dr. Edwards Park used to say that early theology in New England was divided into four groups: Calvinist, Calvinistic, Calvinistical and Calvinisticalish. The distinctions which hold some denominations apart to-day appear

equally ridiculous." This sentence might be applied especially to the differences which in some cases hold branches of the same denomination apart, the Lutheran for example.

JACOB A. CLUTZ.

Forgotten Faces. By George Clarke Peck. 12mo. Pp. 219. Price \$1.25 net.

This book is announced by the publishers as the last volume in a trilogy by the popular pastor of the First Methodist Church of Baltimore City. The other two volumes were, "Men that Missed the Trail," and "Side-Stepping Saints." They are all written in the same fresh and unique style, and are full of suggestive thought, epigrammatic expression, and effective illustrations.

All three of the books deal with Bible characters. The first one, as the title indicates, is made up of studies of men who failed to live up to the privileges and the promise of their early life, men who may have started well but who "missed the trail," and ended in disaster. The second one, on "Side-Stepping Saints," gives us a photographic view of men who were indeed good men, but not all good, men who had weak places in their characters, and dark passages in their lives. This third volume deals with some of the less familiar characters referred to in the Bible, men and women who come to the front only once, or only now and then for a brief time, and whose characteristics, and whose names even, may be easily forgotten by the average reader of the Bible. Among them are Ishmael, whose face is "The Face of an Outcast"; and Eliezer, whose face is "The Hidden Face"; and Laban, the father-in-law of Jacob, whose face is "The Face that Baffles"; and Bezaleel, the artist of the Tabernacle, whose face is "The Artist Face"; and Hobab, whose face is "The Face that Flinched"; etc. There are seventeen of them in all, making quite an "Album" of Bible portraits.

The following characteristic extract is taken from the chapter on "The Equivocal Face." This is the face of Geshem, or Gashmu, and it is called the "equivocal" face because the man who carried it had two names, an "alias" as it were. Sometimes he is called Geshem. Sometimes he is called Gashmu. But read what the author has to say:

"But the most characteristic feature in Geshem's portrait remains to be noticed. 'It is reported, and Gashmu saith it.' Recall the circumstance. A lying

story had been started against the wall-builder. Never mind the details, it was a more or less plausible tale. Some would be sure to believe it. Some people will believe any gossip they hear, the more uncomplimentary the better. But, usually, a slanderous story needs the endorsement of a prominent name. Gashmu supplied that. Without any personal venom against Nehemiah, this swart Arabian made himself sponsor for the successful propagation of the rumor. 'Gashmu saith it.' That was enough for reluctant listeners. Somebody had heard Gashmu repeat the story.

"How dismally modern it is! We are not so perverse as to believe every tale that we hear—but when Gashmu lends it the support of his name? Perhaps Gashmu is your favorite newspaper. There are scurrilous sheets that you would not think of believing. They thrive in pandering to the morbid tastes of their constituents. The more preposterous the story the better reading it makes—but not for you. It needs backing. It must appear in the columns of your favorite sheet. Gashmu must 'say it.'

"Perhaps Gashmu is your patron saint in politics or religion. You never fully make up your mind until Gashmu has spoken. It might well be disconcerting, even to Gashmu, to realize how he holds in the hollow of his hand the determination of your opinion. When he speaks it is as if God had spoken to you. Nearly everybody takes his politics or religion from some oracular Gashmu. And when Gashmu is venal or prejudiced or untruthful the world of ordinary men goes astray.....

"Or Gashmu is your authority in a matter more intimate. Your neighbor's reputation is safe enough until Gashmu asperses it.... To have in your power the good name of another and to let it suffer hurt—who can say when he is doing that? You are not rich or famous or talented, but for somebody on earth your name is Gashmu, and the gossip that you repeat may blight your brother's life."

JACOB A. CLUTZ.

THE LUTHERAN LITERARY BOARD. BURLINGTON, IOWA.

In the Redeemer's Footsteps. Vol. II. By Leander S. Keyser, D.D. Full Octavo. Pp. 271. Price \$2.00.

The Lutheran Literary Board, formerly known as "The German Literary Board," has made the Church its debtor many times by the publication of some of the best literature we have for Lutheran readers in both the German

and the English languages. But it has never rendered a finer service than in giving us the two volumes of sermons by Dr. Keyser on the appointed Gospel for the Church Year.

The first of these volumes, embracing thirty-seven sermons and covering the first part of the Church Year from the beginning of Advent to Whitsunday, was published about a year ago. This second volume covers the Gospel Lessons for the Trinity season including those appointed for special occasions such as the Festival of Harvest, the Festival of the Reformation, Thanksgiving Day, In Memory of the Dead, and Luther's Birthday. There are thirty-three in all.

Dr. Keyser is now Professor of Systematic Theology in the Hamma Divinity School of Wittenburg College, Springfield, Ohio. From this fact it might be expected that these sermons would be rather dry and pedantic, that they would be filled with dogmatic statements of the truth and with long and labored logical defenses of it. There is nothing of the kind in them. There is doctrine in them as a matter of course, but it is always treated from the practical side rather than from the dogmatic. There is a logical development of thought in every sermon, but it is the logic that follows the natural process of reason, made warm and living by the touch of Christian experience, not the cold and hard logic of the text books and the schools.

Dr. Keyser is a born preacher, and he has developed and trained his natural gifts in this direction by years of faithful study and judicious practice. He spent many years in the pulpit as an active pastor before he assumed the duties and responsibilities of a teacher of theology. This was an excellent preparation for his present work. We doubt if any man is ever properly prepared to teach in a theological seminary who has not had an experience of at least five or ten years in the pastorate. It was the reviewer's privilege, and he has always counted it a very great privilege, to sit under the regular ministry of Dr. Keyser for a number of years. He was always interesting as a preacher, always instructive, always suggestive and inspiring. His sermons were always thoughtful and thought-provoking. They were always clear and convincing. They were always warm and sympathetic. They were always expressed in simple language that could be understood by the common people. They were always made fresh and impressive by the use of a due

proportion of well selected and appropriate illustrations.

We find all these qualities in the sermons which make up these volumes. We doubt if many of them were ever preached, at least as printed. Dr. Keyser seldom wrote his sermons in full in the days when we were accustomed to hear him preach. We doubt if he does so now. He is a prince of extemporaneous preachers, and this is the method he usually follows, and wisely so. We suspect that most of these sermons, if not all of them, were written for these volumes. But they have all the best qualities of spoken discourses. They are expressed in spoken forms of speech, rather than literary, though they are by no means lacking in literary finish. They are direct and personal. They are not written for his readers, they are written to them. He does not speak about men, he speaks to them. All through, the sermons breathe the pastoral spirit, the spirit of the true shepherd of souls, who knows the trials and temptations, the burdens and sorrows, the difficulties and perplexities of the people to whom he ministers, and who knows how to adapt his pulpit messages to their special needs.

The sermons are generally topical. They are none the less truly scriptural for this. The topic chosen is always legitimately deduced from the Gospel Lesson under discussion. The topics are always simply and naturally stated. There is no straining after effect. There is no effort at the "smartness" which has become such a blight on only too much of the preaching of the present day. Here are a few of them at random: "The Doctrine of the New Birth," "How Two Men's Conditions Were Reversed," "Heaven's Interest in One Sinner," "The Testing of the False," "Two Kinds of Prayer," "Christ's Pity and Power."

Each sermon has a definite plan, as we think that all sermons should have, and as we believe that all the best sermons do have. Moreover, the plan is always clearly stated in the sermon. The divisions are thus easily followed and easily remembered. We consider this another desirable quality of good preaching. We are well aware that it is not the fashion of the day, especially in much of what is known as 'popular preaching.' Many preachers seem to try to hide the plan of the sermon as much as possible, if they have a plan at all. But why should this be done? If the end of preaching is edification, and not entertainment, it seems desirable to present the truth in such a form as to make it as easy as possible for the hearers first to understand and grasp it, and then to remem-

ber it and carry it away with them. This is certainly facilitated by having a definite plan, and by clearly stating it in the sermon, as Dr. Keyser does almost invariably.

The sermons are also brief. We believe that any one of them could be read in ten minutes, or less. This especially adapts them to reading for devotional purposes, and we suspect that this was the use of them which the writer had especially in mind in the preparation of them. We commend them, therefore, to "shut-ins" and to other Christians who may find it not possible to attend the service of God's house regularly, and also to all Christian men and women who enjoy a quiet devotional hour with the Scriptures on Sunday morning, or afternoon, or evening. They might be used also to great advantage by lay-readers who occasionally conduct services in a vacant church, or in communities where there is no organized congregation and no state church services.

We also commend these sermons to the study of pastors who are following the Church Year in their preaching and using the regular pericopes. We believe that every preacher, even the merest novice, should prepare and preach his own sermons, and not try to palm off on a trusting people the pilfered results of other men's labors. But the preacher may legitimately find inspiration and suggestion in the reading of what other men have to say on his text or topic.

A word should be said yet in commendation of the work of the publishers. They have made a very attractive book. The paper, the type, the press work, and the binding are all in the very best style of the printer's art. We must thank them for two very attractive volumes, in appearance and finish as well as in contents.

JACOB A. CLUTZ.

THE BOBBS-MERRIL CO. INDIANAPOLIS.

How to Know the Bible. By George Hodges. Pp. 360. Price \$1.75 net.

This volume is a primer of the critical treatment of the Old and New Testaments. Whatever Dean Hodges lays pen to scintillates with a new charm, and this book is no exception. In a delightful and easy style the author explains the library which he calls the Bible, in what languages the books were written, how they came to be grouped and how we got them in their present shape in our native tongue. Dean Hodges popularizes the critical

theory of the first five books of the Bible by calling it "the Pentateuchal alphabet." He seeks also to popularize "inspiration" by an inductive comparison, but he leaves it on the plane of genius. "The 'spirit of God,' as it says in the Old Testament, was upon them (the writers); also upon Michael Angelo and Raphael, upon Copernicus and Newton, upon Washington and Lincoln." There is, therefore, no difference between the inspiration of Shakespeare and of Isaiah or Paul.

This book will have a large circulation. The chapters on the Prophets and the Gospels are vivid and entertaining, and the quotations from the several books so apt that it is a book which will be read. But if it is the last word our age has to say about the Bible to those who know it not, then Dean Hodges' Church is a hypocrite—and so are the Churches of the rest of us; then our belief belies our confessions.

HERBERT C. ALLEMAN.

HENRY ALTEMUS CO. PHILADELPHIA, PA.

Uncle Sam's Boys with Pershing's Troops at the Front.

B. H. Irving Hancock. Cloth. Illustrated. Pp. 255.
Price 50 cents.

After following the adventures of "Dick and Company" from the time they were in Grammar School, we are with them again in the latest book, "Uncle Sam's Boys with Pershing."

At the start Dick and Greg are working hard to make the Ninety-ninth the crack regiment of the service. How they succeeded, the plots of German spies they discovered, the trip "over there" on a transport, during which they were attacked by the German sea wolves, and the meeting, there on the ocean, with Dave Darrin, make a thrilling story.

Then Dick and some other officers are sent to the front, where Dick is taken prisoner. His trip through Germany, his meeting Tom Reade, and his escape, tell of conditions in a German prison camp.

Finally, when he meets and is congratulated by the great chief, the story ends.

This book is undoubtedly the best, so far, in the Boys of the Army Series.

BENSON S. ALLEMAN.

FLEMING H. REVELL CO. NEW YORK.

God's Faith in Man and Other Sermons. By Frederick F. Shannon. 12mo. Pp. 186. Price \$1.25 net.

Dr. Shannon's particular and special parish is the Reformed Church-on-the-Heights, Brooklyn. It is there that he preaches with the living voice. But he preaches through the printed page to a far wider and ever growing company of delighted readers. At least four volumes of his sermons have preceded this one now under review. It is safe to say that every reader of either of the others will wish to read this one also.

The volume contains eleven sermons, the title to the first giving the title to the book. Other titles are "Commanding Christ," "A Soldier's Faith," "Two Pictures of God," "The Minister's Dictionary," "Life's Rehearsal," etc. Dr. Shannon has the happy faculty of selecting interesting and impressive texts, and drawing from them interesting and impressive subjects, and then treating them in an interesting and impressive way. His thought is fresh, keen and vigorous. His style is bright and forceful, often sparkling and even brilliant. His illustrations are abundant and really illustrate. Quite frequently they are drawn from his own pastoral experience. A fine optimism runs through all his sermons that is contagious. One rises from the reading of them refreshed, encouraged, stimulated.

Quite a number of these sermons were preached in other churches than Dr. Shannon's own, and on special occasions, as indicated by foot notes. In the sermon on "A Soldier's Faith," which was preached in Parkdale Methodist Church, Toronto, Canada, Dr. Shannon gives this incident, often referred to by other writers and speakers, but told exceptionally well here: "An American youth was sight-seeing in France. One day he stepped into a church. While gazing reverently about, a soldier entered. He was a quiet, gray man; and though the collar of his shabby uniform bore the eagles of a general, only an orderly accompanied him. The youth was impressed by the promptness with which the soldier knelt in prayer; he was furthermore impressed by the length of time the man continued in prayer. For forty-five minutes that still, gray man remained in the presence of God. Rising from his knees, he left the church and walked down the street. The American lad, knowing that here was a man, whoever he might be, who did not lead

an impromptu prayer-life, followed him. Then the youth was quickly aware that this man's presence occasioned excitement; men saluted him with undisguised emotion, women and children regarded him with awe-struck faces. And why not? That 'gray man of Christ' was General Ferdinand Foch. While seeking orders from the Lord Christ, his word was law to millions of men; his whisper set thousands of guns thundering holy wrath and righteous indignation from countless hills."

JACOB A. CLUTZ.

LUTHERAN BOOK CONCERN. COLUMBUS, OHIO.

New Gospel Selections Made Ready for Pulpit Work. By R. C. H. Lenski. Large Octavo. Bound in Leather. Pp. 1204. For price, write to publishers.

This is a magnificent volume in every way, in size, in style, and also in contents. Professor Lenski, the author, has already proved himself a master at this kind of work by his splendid volumes on the Eisenach Gospel and Epistle Selections previously published. Indeed the author tells us in the "Introduction" to this volume, that it was the "ready reception" given to the earlier volumes that encouraged the publishers to ask him to prepare this new work.

The expositions and sermons in this volume cover "texts for the entire Church Year." As the title indicates, however, these texts do not follow either the old "pericopes" of the more recent "Eisenach Gospel Selections" treated in the former volume. In fact, the author explains that he has not followed any one pericope system, old or new. He has instead made his own selection from the texts offered by a number of the newer systems only avoiding the use of any of the Eisenach series as that would have meant duplication of work. When found expedient he has not hesitated to go outside of all the systems to make an independent selection. Hence the title of volume, "New Gospel Selections."

We have not been able in the limited time at our command to go through the entire volume and critically examine the selections made so as to be able to pass judgment on them. But those that we have examined we have found very satisfactory, and we have sufficient confidence in Professor Lenski's ability and good judgment to feel assured that all the work has been well done. We note from the "Index Table of Pericopes," that only two selections are made from the Gospel of Mark, seventeen

are taken from Matthew, thirteen are from Luke, sixteen from John, and fourteen from the Book of Acts.

The reader will miss many familiar and favorite passages. This comes naturally from the principle on which the selection has been made, the desire to avoid duplication. But this lack will be compensated for in a large measure by the inclusion of many other very rich and suggestive texts that are not found in the old pericopes or in the Eisenach series.

The work is done on the same general plan as was followed in the volumes on the Eisenach Selections. As explained in the Introduction, "there is first of all a discussion of the purpose and subject of each text, both in advance at the beginning of each cycle or sub-cycle, analyzing the entire group, and then text after text by itself, as the preacher takes it up. . . . Then follows a careful exegesis of the text itself on the basis of the original. . . . Soundness and true balance in all points of interpretation were diligently, prayerfully sought, and the vagaries and misconceptions of even the most prominent commentaries were not allowed to pass."

After this exegetical work, which is very full and thorough, there follows a sermon on each text. These sermons are generally expository in character, but the exposition is always gathered around a central theme so as to give it unity and coherence. The theme is always clearly and definitely stated, and the leading divisions are also clearly marked. Thus the homiletic structure is always preserved, and we have a real sermon and not a mere religious talk or a series of remarks.

The sermon again is followed by several "Outlines" or homiletical analyses. There are seldom less than four of these, occasionally more. The author says modestly that "almost all of the outlines offered had to be composed by the author himself, since these newer pericopes are new ground with but very few outlines of any kind in print." We doubt if this is to be regretted. We suspect that Professor Lenski's "Outlines" will be found more helpful to the average preacher than those which he might have gathered here and there from others even if they had been available.

We commend this volume, as we did Professor Lenski's former volumes, to the use of ministers who are following the Church Year in their preaching and may desire at least an occasional variation from the old established pericope system. We are sure that they will find it help-

ful and suggestive, and this is all that Professor Lenski intends it to be. He tells us that "the outlines offered," and of course he would say the same of all the contents of the volume, "are to stimulate the mental machinery of the preacher, to set it going by suggestion in thought and phrase, thus to enable him more quickly, and if possible more efficiently, to build the outline that meets his ideal and satisfies his need."

This suggests the true use of such a volume, and the only wise use to be made of it. The danger in handling such a volume always is that the preacher will make it a substitute for his own work instead of a stimulus and a help. If he yields to this temptation it may become a positive evil rather than a benefit to him. He will lose his power of initiative and of original thought, and will become a mere dabbler in the thoughts of other men instead of an independent thinker, a mere collector and not a producer. But rightly used such a volume as this of Professor Lenski's will give to the preacher a deeper insight into God's Word, stimulate his interest in it, enrich his thought, and thus contribute much towards making him a workman dividing the word of truth and not needing to be ashamed.

JACOB A. CLUTZ.

NORTHWESTERN PUBLISHING HOUSE. MILWAUKEE, WIS.

Biblical Christology. A Study in Lutheran Dogmatics.

By Dr. John Schaller, Professor of Doctrinal Theology in the Evangelical Lutheran Theological Seminary, Wauwatosa, Wisconsin. Cloth. 5 x 7½. Pp. 179. Price \$2.00.

In appearance and make-up the book is first class. Its purpose is laudable in presenting Christology from the biblical standpoint. He believes that there is distinct need for such a book "in the American language" "to fill some of the empty spaces in our English Lutheran literature." This would seem to connote that the theologies of Valentine, Jacobs, Voigt and others are unknown to the author, or that they are not Lutheran or not literature. Of course, the last word has not been written—not even now—on such an all important subject.

The author contends very properly and earnestly for the Christian faith over against rationalism, the old Calvinism and other errorists. He rests his teachings upon the Scriptures and rational deductions therefrom; and therefore, upon the whole sets forth the old orthodox

teaching of the Church. Of course, he reflects the opinions of the teachers of the Synodical Conference on the matter of predestination. While condemning the Calvinistic doctrine of predestination as "blasphemous error" because it teaches that God "arbitrarily and from eternity decreed that certain persons should suffer eternal damnation," the author darkens counsel without wisdom when he discourses about "the two-fold will of God." He writes, "Throughout the Scriptures, God assures us that He from eternity sincerely willed the salvation of *all mankind*... At the same time he tells us just as plainly that He *chose certain definite persons* and decreed their sure salvation. Thus both *universal salvation* and the *predestination of a number of men* are facts which must be accepted without cavil, though they may seem to involve unsolvable contradictions." Judged by human standards of reasoning, these two volitions of God are *contradictory*, for if it is His will that no sinner should perish why should He have chosen the few to certain salvation. There is no way to harmonize the two statements except by modifying or denying the full truth of either the one or the other."

This is sought to be bolstered up by certain proof-texts such as Romans 8:29, "Whom God did foreknow he also did predestinate to be conformed to the image of His Son." Why should we invest with mystery texts which are capable of a simple explanation? The good God does not wish, desire or decree arbitrarily the destruction of the sinner. He has at infinite expense made it possible for all men to be saved through grace alone and faith alone. And those who believe he foreknows and predestinates unto salvation. The faith which they exercise and for whose use they are responsible is the gift of God. The will of God is to save them that believe and not to save them who do not. It is the one simple will. Luther's idea of a secret will and a revealed will of God, which may be contradictory, is a relic of his confidence in Augustine's teaching, which is Scriptural as far as grace is concerned but false in reference to election. God is above all etherial, and any thought of Him which casts a shadow upon His integrity is intolerable.

There is nothing to reconcile, nothing mysterious in the idea that God is willing, anxious to save men on the one hand and that many are not saved on the other hand. To Him be all the glory for His unspeakable love. Whatever may be of mystery in the ways of God does not mili-

tate against the simple truth that He desires all to be saved and that if any are not it is their own fault.

J. A. SINGMASTER.

GENERAL COUNCIL PUBLICATION HOUSE. PHILA., PA.

Sermons on the Gospels: Advent to Trinity. By Ernst F. Pfatteicher, D.D., Pastor Trinity Church, Reading, Pa. 8vo. Cloth. Pp. 317. Price \$1.75.

The appearance of a number of volumes of sermons on the Pericopes within recent years would seem to indicate that the custom of using the prescribed Epistle and Gospel lessons for the Church Year is growing among our ministers. We regard this as a hopeful sign. It indicates not only a healthful growth of churchliness and loyalty to Lutheran traditions, but also an increasing prevalence of expository preaching. It also promises relief from the unprofitable vagaries and the subjective individualism that so often characterize the selection of free texts and subjects for sermons.

In the Preface to the volume now under review we are informed that the sermons contained in it were preached while Dr. Pfatteicher was pastor of the Church of the Holy Communion in Philadelphia, before going to Reading where he is now located. We are also told that the preacher was influenced somewhat in his selection of themes and in his method of treatment by the fact that his congregations in Philadelphia were made up in considerable part of university and college students. This was not meant to be an apology as none was needed. It really adds interest to the reading of the volume.

There are thirty-eight sermons in all. They are largely of an expository character, and were probably expanded very considerably in delivery, as most of them are very brief covering not more than from six to eight pages. Indeed, this is also intimated in the Preface when they are called "outlines rather than elaborations."

There is no formal announcement of themes either as headings to the several sermons, or in the sermons themselves. They are not formally divided according to homiletical rule. Yet each sermon presents a definite truth or phase of truth suggested by the lesson for the day, and the discussion always proceeds in an orderly and logical way. They are thus fine types of the best modern method of preaching.

The aim of the preacher in these sermons was evidently practical, and the hearers must have found them

most interesting and helpful. We heartily commend the volume both for general reading by the laity, and also for study by ministers as good models of pastoral preaching. We have selected for quotation a passage from the sermon for the third Sunday after Epiphany. The Gospel is Matthew 8:1-13, in which we have the narratives of the cleansing of a Jewish leper, and the healing of the servant of the Roman Centurion. After a brief introduction the sermon continues: "The great lesson which we desire to point out to-day on the basis of the stories before us is the lesson of divine helpfulness in view of human helplessness. These are the two poles of life, helplessness, despair, gloom, darkness, destruction, the grave; helpfulness, hope, light, the sun of righteousness, life. The two poles are ever contrasted in the gospel record because they are ever contrasted in life. The endeavor of the gospel records is so clearly to point to Him who is the Way, the Truth and the Life that we shall never more be found in the army of the helpless, but evermore in the ranks of those who, having been lifted up, are ready to help others."

JACOB A. CLUTZ.

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